THE CHALLENGE OF PITTSBURGH

DANIEL L. MARSH

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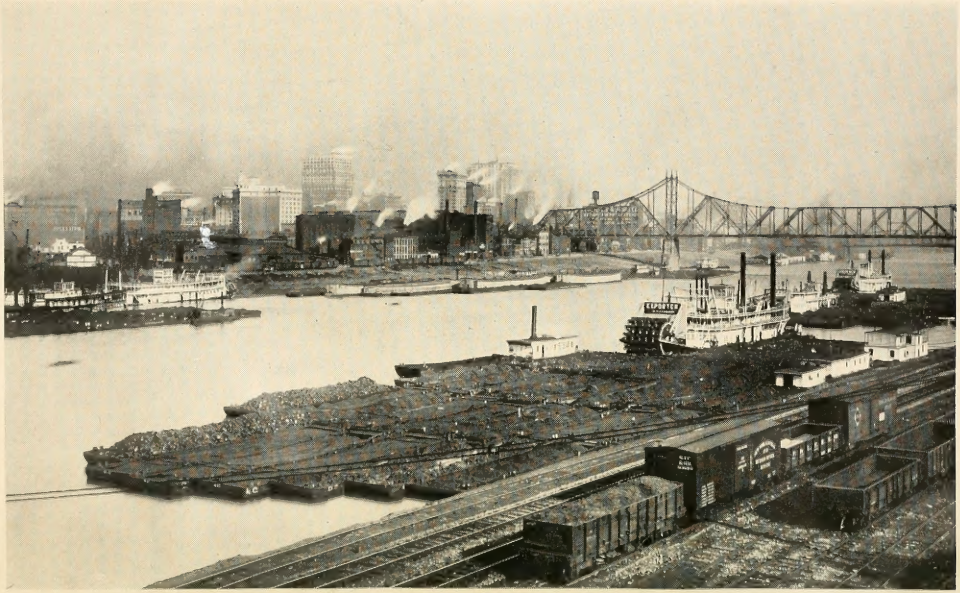

THE HARBOR AND THE SKYLINE OF PITTSBURGH

THE CHALLENGE OF PITTSBURGH

BY

DANIEL L. MARSH

SUPERINTENDENT OF THE METHODIST EPISCOPAL CHURCH UNION OF PITTSBURGH, AND PASTOR OF SMITHFIELD STREET CHURCH

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C&H.

PREFACE

This book is issued under the auspices of the Pittsburgh Council of Churches of Christ. When the publishers first brought the proposition to the Council, a committee of six members was appointed to canvass the situation, and if, in their judgment, the book should be written, they were authorized to have the manuscript prepared.

This committee was composed as follows:

Daniel L. Marsh, Superintendent, Methodist Episcopal Church Union of Pittsburgh.

George W. Montgomery, Superintendent, Presbytery of Pittsburgh, Presbyterian Church in the U. S. A.

R. A. Hutchison, Corresponding Secretary, Board of Home Missions of the United Presbyterian Church.

H. C. Gleiss, Financial and Corresponding Secretary, Pittsburgh Baptist Association.

G. Herbert Ekins, Pastor, North Side Congregational Church.

Charles Reed Zahniser, Executive Secretary, Pittsburgh Council of Churches of Christ.

The committee, deeming it highly desirable that such a book should be brought out, asked me to write it. My life is an exceedingly busy one. I have had to gather up the odds and ends of time left over after the performance of a multiplicity of duties. If the unity of style is broken, charge it to this necessity, for

some parts have been written on the street cars and trains as I have traveled about; some in fragments of time found in my office; and again some parts have been written at home at night, often after some evening engagement.

The gathering of statistics and the working out of comparisons have taken considerable time and labor, much more than will appear in the reading of the book. Great kindness has been shown me by officials and others to whom I have gone for information. Members of the committee have rendered valuable assistance. Whenever I have used material furnished by others, I have made proper acknowledgment of it and, in every instance save one, have given proper credit at the time. This one exception is Chapter II. Dr. Montgomery wrote part of this chapter. It was my original intention to indicate by footnotes such parts of the chapter as are wholly his, but there is such a blending of his into mine and of mine into his, that I consider it simpler to make this one general acknowledgment of his help.

I also wish to acknowledge indebtedness to Rev. R. Earl Boyd for the preparation of the graphic charts showing the location of antisocial agencies in Pittsburgh.

In these acknowledgments of assistance it is also fitting that I should name Lloyd N. Berkley, the clerk and stenographer of the Methodist Episcopal Church Union, who has with patience copied on the typewriter what I have written in longhand.

The boundaries of our territory are a little indefinite. Some of the data relates to the city of Pittsburgh proper, and some to that rather vague

region known as Greater Pittsburgh, Metropolitan Pittsburgh, or the Pittsburgh District. While most of the statistics and illustrations have to do with Allegheny County, yet there is no reason why the book should not be studied throughout the whole of what is known as "the Pittsburgh District," western Pennsylvania, eastern Ohio, and West Virginia. The conditions which prevail in Allegheny County obtain generally in Beaver, Westmoreland, Fayette, Cambria, and contiguous counties; that is, that while the data and illustrations are largely local, their applications are general. And if they are true of Allegheny County, they are true, for the most part, of this entire section of country.

I want to make one request in the interest of fairness, namely, that you do not single out any one sentence or section of the book and judge it alone. For the book is a unit and should be read as such.

The space allotted to each denomination in Chapter VII is in proportion to its numerical strength in Allegheny County. A few of the denominations are not unitedly at work in the county in a missionary way, a fact which accounts for the absence of any specific mention of them. If any student thinks he has fulfilled the purpose of that division of Chapter VII, which deals with denominational activities, by reading only what his own church is doing, he has widely missed the mark, for this symposium is given to suggest plans and methods to all by an account of what each is doing.

One more word remains to be said in a prefatory way. A minister can secure the reputation of being a religious and "spiritual" preacher by talking to his

congregation Sunday after Sunday about the social life of the Hittites and the Amalekites, by condemning the Israelites for their rejection of God's Messiah, and by showing how ancient Jerusalem forfeited its right to be known as the "Holy City" because it chose the way of sin and selfishness; and that therefore the seer saw the new Jerusalem coming down out of heaven from God, and much more in similar vein. Is it any the less religious to study the social life of Pittsburghers, to condemn their rejection of God's Messiah, and to show how Pittsburgh may become a holy city, the city of God, if it will but follow the way of righteousness and unselfishness? My prayer is that *The Challenge of Pittsburgh* will help us to lay the foundation-stones of the "new city." For, to change the figure, as a gardener must clear and break up the ground before he sows the seed, so the Christian worker must destroy unchristian social conditions before the seed of the kingdom can come to a full harvest.

Daniel L Marsh

PITTSBURGH,
April 1, 1917.

I.

IN WHAT KIND OF A CITY DO WE LIVE?

A GENERAL VIEW

The triumphal entry of Jesus into Jerusalem is a most dramatic story. It has held the imagination of the Christian world for nearly two thousand years.

He was riding up the side of the hill, going toward the city; and before him and beside him and behind him the people were waving palm-branches, and chanting "Hosanna." Coming toward him up the other side of the hill was another great crowd of people. The distant chant of their "Hosanna" seemed like an echo to those on the nearer side.

Just then Jesus reached the shoulder of the hill, and there burst upon his vision a view of the Holy City. It was a sight well calculated to inspire the Hebrew prophets and poets and to make the pilgrims shout for joy. They were even prouder of their city than we are of ours. It symbolized all that made them great as a nation.

What did Jesus do? The record is powerful in its straightforward simplicity: "And when he was come near, he beheld the City, and wept over it." Two different Greek words are used in the Gospels to describe the weeping of Jesus. One is in the shortest verse of the Bible, where Jesus stood by the grave of Lazarus, and it is said, "Jesus wept." The word

used there means silent weeping. The other word is the one used here, where it is recorded that Jesus wept over the city, and this word includes in its connotation groaning and crying aloud, sobbing with a great catch in the throat and a shaking of the whole frame.

Why did he so weep over the city? Could he not see what the others saw? Could he not see the streets filled with people come to keep the great religious feast? Could he not see the white marble mansions of the merchants of that far-off day? Could he not see the temple upon the crown of the hill, its gilded dome gleaming and shining in the morning sunlight, and a spiral column of smoke rising from the altar toward heaven? Yes, he could see all these things, yet there he stood, his face wet with a flood of tears. Why?

Because, while he beheld what the others saw, he also penetrated beyond and beneath to the city of pretense, sin, and shame. He saw the city as one that had the opportunity to accept him and his message. He saw, as it were on the sky-line, the army of a foreign foe besetting the doomed city closely and still more closely until the walls were battered down, and the citizens slain or scattered abroad. And seeing the real city, he sobbed in deep anguish of spirit.

Reading that story anew, I said to my heart, "What if Jesus should stand on one of Pittsburgh's high hills, perhaps beside the flagpole, at the reservoir on Schenley Heights? What if he could see through the hills that hide parts of Pittsburgh and Allegheny County from the vision of the rest of us? Would his face be radiant with the sunlight of a smile, or

drenched with a storm of tears? And then I said, "Oh, my heart, Jesus does look upon our Greater Pittsburgh just as truly as he looked upon Jerusalem. And what does he see?"

A City Rich in Historical Incident

Since the headwaters of the Ohio were considered the key to the West, the French and British contended stoutly for the possession of the surrounding territory, that they might thus be better able to defend their rival claims.[1] The first distinct record of the site of Pittsburgh was made by a Frenchman by the name of Celoron, who in the summer of 1749 came down from Canada. At several points he saw parties of English traders. One party was found at "Chartier's town," an old Shawanese Indian village which was situated near the boundary of Allegheny County where Tarentum now stands. He says that he found a party of six English traders at an Indian village, which was ruled by an old Iroquois woman who "looked upon herself as queen." The village was called Shannopin's town. It lay upon the bank of the Allegheny River, near what is now the foot of Thirty-second Street. Celoron continued down the Ohio and stopped next at Logstown. He called it Chiningue; but we call it Sewickley. To-day it is one of our most beautiful suburban communities. Here

[1] Chapman's *Old Pittsburgh Days* is authority for most of the historical facts given herewith. McKnight's historical novel, *Captain Jack, the Scout*, creates a fine atmosphere for the study of the early history of Pittsburgh and vicinity. The *Municipal Year Book* for 1913 and 1914, edited by James D. Crawford, has also been consulted.

Celoron found three French and one English flag. He forthwith ordered the English flag lowered.

At Turtle Creek, over to the southeast, George Washington spent the night with a Scotch blacksmith, Frazier, whose cabin was the only one located there in November, 1753. Washington was then but twenty-one years of age. He had been sent by the Virginia Council, with a guide, a French interpreter, an Indian interpreter, and four hired men, to the commandant of the French forts on the Ohio, to protest against their presence there. After his night in Frazier's cabin, he rode to Shannopin's town, and then followed the Allegheny down to "the point" where it merges with the Monongahela to form the Ohio.

Washington wrote in his journal as follows: "I spent some time in viewing the rivers and the land in the fork, which I think extremely well situated for a fort, as it has the double command of both rivers. The land at the point is twenty-five feet above the common surface of the water, and there is a considerable bottom of flat, well-timbered land all around it, very convenient for building. The rivers are each a quarter of a mile across, and run here very nearly at right angles, Allegheny bearing northeast and Monongahela southeast. The former of these two is a very rapid and swift-running water, the other deep and still, without any perceptible fall."

Washington then went down to what is now McKees Rocks, to invite Shingiss, king of the Delaware Indians, to a council at Logstown. The Ohio Company had been talking of building a fort here, but Washington strongly urged "the point" as a superior military position. That night he and his party

crossed the Allegheny and slept not far from the foot of Monument Hill. The next day they proceeded to Logstown (Sewickley), and thence on to the Fort Le Boeuf.

It was on their return trip that Washington and his companions tried to cross the river on a raft, just above Herr's Island where our stock-yards now are. The river was full of floating ice, and Washington was thrown into the water by the setting-pole of his raft and the swift current. The next morning, he went down to Shannopin's town, thence across to Turtle Creek, where Frazier's lone cabin was, and continued to the mouth of the Youghiogheny River, now McKeesport, to visit Queen Aliquippa who had fled from Shannopin's town when the French came down the Allegheny.

It was not long before Captain Trent, together with forty men, was sent by Governor Dinwiddie to build a fort at the forks of the Ohio. While they were at work a fleet of canoes came bearing down upon them, bringing about one thousand French and Indian soldiers. It was not a hard job for them to seize the coveted spot, and to erect a larger and stronger fort, which they named Fort Duquesne, in honor of the French governor of Canada.

Early the next summer the French sallied forth from Fort Duquesne, and defeated the Virginia troops under Washington in Fort Necessity, at Great Meadows. But the British general, Braddock, with much pomp and unwarranted self-confidence was on his way to "capture" Fort Duquesne. He crossed to the eastern side of the Youghiogheny at the place where Connellsville now stands, and came on down

to where the "Yough" meets the Monongahela. There he crossed to the left-hand bank, continuing about three miles on that side to where the steel town of Homestead is now situated. A drouth prevailed that summer. The river was low. They recrossed at the mouth of Turtle Creek.

The French and Indians knew they were coming. They were ready for them. They had gone forth from Fort Duquesne, and were in hiding in the wood and ravines of what is now called Braddock. That busy suburb of Pittsburgh was then, July 9, 1755, a somber and luxuriant forest. The British had cut a road twelve feet wide across the river bottom and on up the slope to the line of bold hills at the top. The plain is cut by two ravines, running almost at right angles to the line of hills. In these two ravines were the French and Indian soldiers. The road cut by the British took a diagonal course across the densely wooded tract between the ravines. The long grasses, the fallen trunks, the tangle of vines, the deadly fire of the savages hidden in the ravines, the inability of the British soldiers to cope with Indian warfare, the unwillingness of the proud Braddock to follow the suggestions of Washington—all of these things made the place a slaughter-pen. The Britishers that were not killed or captured fled in utter rout. Braddock himself was so severely wounded that he died a few days later, when the remnant of his army had escaped to the region near the present-day Uniontown. The night after the battle a dozen prisoners were burned at the stake on the bank of the Allegheny where Exposition Hall now stands.

But the British did not remain conquered. Three

years later, September 14, 1758, Major James Grant arrived at what was afterwards called Grant's Hill. Little of a hill remains to-day, but our Court House marks the spot. In those days it was high, covered with trees, with a steep declivity toward the fort. Major Grant looked down upon the cornfields about the fort. He had not been seen. He was sure of victory. He made an attack, but was defeated.

Several months later, the British, Virginia, and Pennsylvania troops, under General Forbes, with Washington prominent in the advance, came from Loyalhanna toward Fort Duquesne. On November 24, 1758, Forbes encamped his whole army at Turtle Creek, only ten or twelve miles from the fort. During the night they heard heavy explosions in the direction of "the point." The next evening, Saturday, when they arrived to take possession of the site, they found that the French had blown up the magazines, fired the buildings, and abandoned the place, so that the British found nothing but smoking ruins. Chapman says: "A fierce snowstorm was sweeping up the Ohio valley when the gallant Colonel Armstrong, amid the shouts of his exulting comrades, ran up the banner of St. George above the ruins of Fort Duquesne. Amid their acclamations the place was named Pittsburgh. Griffis, in his *Life of Sir William Johnson,* says the name was given by Washington. Surely no one had a better claim to stand as sponsor of the future city." This name was given in honor of William Pitt, Prime Minister of England. The fort was at first known as "the Camp at Pittsburgh," and was later called "Fort Pitt."

That Saturday night was one of severe physical

discomfort for the British, as they had no shelter. The next day, Sunday, the chaplain conducted a thanksgiving service amid the ruins, and preached the first Protestant sermon on the site of the city of Pittsburgh. This chaplain was a Presbyterian minister named Charles Beatty. Benjamin Franklin, in his *Memoirs,* throws a very interesting side-light upon both his zeal and the custom of the times. He says: "We had for our chaplain a zealous Presbyterian minister, Mr. Beatty, who complained to me that the men did not generally attend his prayers and exhortations. When they enlisted, they were promised, besides pay and provisions, a gill of rum a day, which was punctually served out to them, half in the morning and half in the evening. I observed they were punctual in attending to receive it, upon which I said to Mr. Beatty: 'It is, perhaps, beneath the dignity of your profession to act as steward of the rum, but if you were to distribute it just after prayers, you would have them all about you.' He liked the thought, undertook the task, and with the help of a few hands to measure out the liquor, executed it to satisfaction; and never were prayers more generally and more punctually attended."

In 1764, when the Presbyterian Synod of New York and Philadelphia sent Beatty to visit the frontier settlements and discover the religious state and needs of the inhabitants, he came to Pittsburgh, crossed the Monongahela, and climbed "the hill opposite the town," then called "Coal Hill," now Mount Washington. From it, says Beatty, the garrison was supplied with coal. At the time he visited it, the coal in the hill had been burning twelve months. The

PITTSBURGH IN 1817. FROM AN OLD SKETCH

earth was warm, and the steam escaping from it smelt strongly of sulfur. Beatty wondered whether it might not become a volcano!

In 1770 George Washington again visited Pittsburgh, this time to investigate a route for the Lake Erie and Ohio River Canal. He says that the most pretentious house then in the place was an inn kept by Samuel Semple. It was a two-story, double house of hewn logs, and was the first in Pittsburgh to have a shingle roof. It stood on the upper corner of Water and Ferry Streets. The "town" lay about 300 yards from the fort, and consisted of twenty houses above the Monongahela, inhabited for the most part by Indian traders.

These houses were made of logs, with "chinking" in between them. The door was massive, with a heavy latch of wood on the inside. The latch could be lifted from the outside by a thong, or string. When the family feared intruders the latchstring was drawn inside; hence, "the latchstring is out" became a proverbial sign of welcome. The floor was made of puncheon split logs, with the face of them smoothed. There was usually a loft. "The furniture consisted of a few pewter dishes and spoons, but chiefly of wooden bowls, trenchers, and noggins, or of gourds and hard-shelled squashes. Iron pots, knives, and forks were brought from the East, together with the salt and wire, on pack horses. 'Hog and hominy' was the principal food, johnny-cake and pone being the only bread. At supper, mush and milk was the standard dish; when milk was scarce, molasses, bear's oil, or ham gravy was the substitute. The 'truck patch' attached to every cabin supplied the roasting

ears, squashes, pumpkins, beans, and potatoes, which were cooked with pork, venison, and bear-meat." [1] Most of the cabins that dotted the whole of Allegheny County, and indeed, the whole of the ever-shifting frontier, were fashioned in a similar rude style.

Pittsburgh passed through the Revolutionary War period unmolested by the British, but constantly harassed by the Indians. After the close of the war, numerous officers and soldiers settled in Pittsburgh, many of whom became famous in business and social circles.

By the close of the war, the twenty houses had increased in number to one hundred, and the population to 500. John Wilkins, who settled here in 1783, said that the place was then filled with old officers, soldiers, and camp-followers, mixed with a few families of credit. He said that wickedness was rampant; that there was neither order, morality, nor religion. Arthur Lee, who visited Pittsburgh in 1784, said: "Pittsburgh is inhabited almost entirely by Scots and Irish, who live in paltry log houses, and are as dirty as in the north of Ireland or even in Scotland. There is a great deal of small trade carried on, the goods being brought at the vast expense of forty shillings per hundredweight from Philadelphia and Baltimore. They take in the shops money, wheat, flour, and skins. There are in the town four attorneys, two doctors, and not a priest of any persuasion, nor church, nor chapel, so that they are likely to be damned without the benefit of clergy. The rivers encroach fast on the town, and to such a degree that, as a gentleman told me, the Allegheny had within thirty years carried away one

[1] See Appendix M, in McKnight's *Captain Jack*, p. 485.

hundred yards. The place, I believe, will never be very considerable."

If Pittsburgh was the "key to the West" in the days of the rival claims of England and France, it was no less important in subsequent years as the recruiting point for emigration to the southwest.

Speaking of historical incident, we should not forget the "Whiskey Insurrection," the story of which every schoolboy knows. Though very few of the seven thousand insurrectionists came from Pittsburgh proper, yet they paraded the streets of the town and practically all of them came from Allegheny and Washington Counties.

The people of Pittsburgh have always been of courageous spirit and full of daring enterprise. Witness the fact that on April 10, 1845, a great fire occurred, burning the Smithfield Street bridge and 982 buildings in the most valuable section of the city; but the city rose from its ashes stronger than ever, and within nine months after the fire 2,500 new buildings had been erected. Witness also the removal of "the hump." Grant's Hill stood in the way of progress, so in 1847 seven feet of earth were taken off the top of it. On April 5, 1912, a second removal was begun, the maximum cut at Fifth and Wylie Avenues being sixteen and three-tenths feet. Witness, also, the fact that when the river at flood time overflowed its streets, the city undertook another great engineering feat and raised itself above high-water mark.

Witness, also, the fact that in recent years Pittsburgh has made important street improvements amounting to $2,374,000; has constructed bridges at

a total cost of $2,405,000; has constructed and reconstructed its sewerage system at a cost, in round numbers, of $558,000.

Our people have always been patriotic. Court was not at first held in Pittsburgh, but in Hannastown, which is in Westmoreland County, as it is now constituted. But it is in perfect harmony with the independent spirit of our people that on May 16, 1775, more than a year before the Declaration of Independence was proclaimed at Philadelphia, a convention of the people of Westmoreland was held and a series of patriotic resolutions were adopted, one of which reads as follows: "That should our country be invaded by a foreign enemy, or should troops be sent from Great Britain to enforce the late arbitrary acts of its Parliament, we will cheerfully submit to military discipline, and to the utmost of our power resist them and oppose them, or either of them, and will coincide with any plan that may be formed for the defence of America in general, or Pennsylvania in particular."

Pittsburgh was the rendezvous for the Pennsylvania militia sent to the northwest in the War of 1812. It was also the rendezvous for all state troops sent to the war with Mexico in 1847, sending several detachments of its own. Allegheny County contributed over 25,000 soldiers to the Union army in the Civil War, 4,000 of them laying down their lives for the old flag and the cause for which it stood. And when the call went forth in the war with Spain in 1898, and for the defence of our southern border from Mexican bandits in 1916, the response made by our "boys" demonstrated that the spirit of patriotism is

still alive, that is, of the patriotism that makes men ready to die for their country. It is a loftier kind that makes one determined to live, speak, and vote for his country.

The Center of a Vast Population

In 1760, the first recorded population of Pittsburgh was 464. In 1820, it was 7,248. In 1840, the population of Pittsburgh and suburbs was 38,931. Note the gain in the population of Allegheny County by recent decades:

Year	Population	Per Cent. Gain
1870	262,204	—
1880	355,869	32
1890	551,959	55
1900	775,058	40
1910	1,018,463	31

Some 5,000,000 people are living within a radius of forty miles of the Allegheny County Court House. Nearly 50,000,000 people, half of the population of the nation, live within a single night's ride of Pittsburgh.

Industrial Supremacy

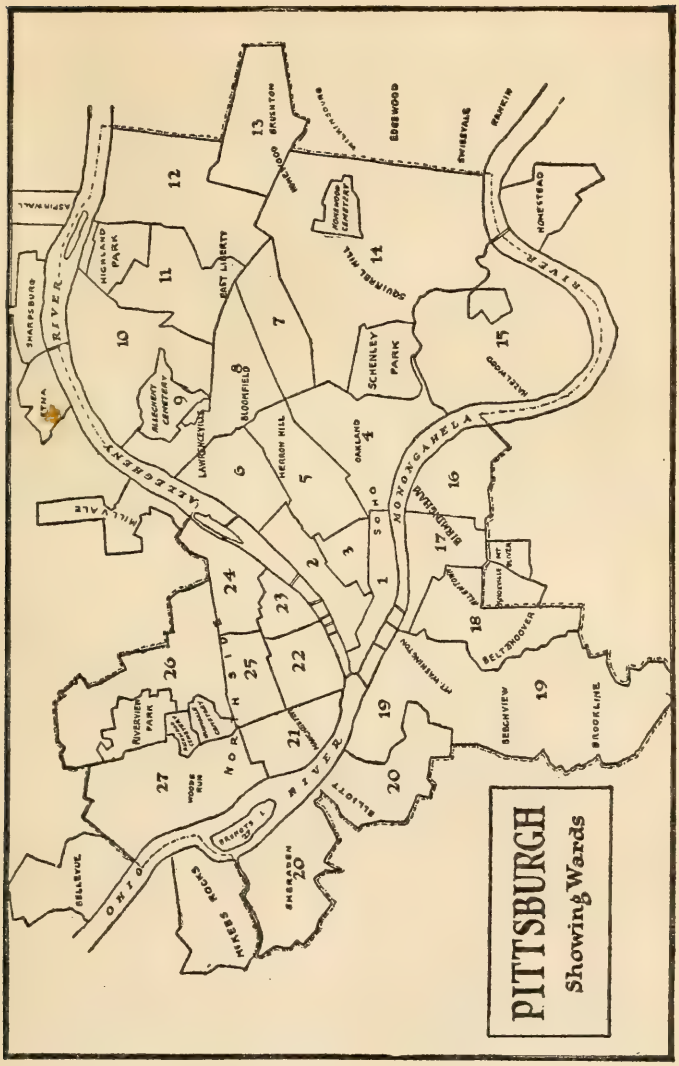
As far back as the first extant copy of our oldest paper, the *Gazette*, August 26, 1786, a writer says: "The town must in future time be a place of great manufacturing; indeed, the greatest on the continent, or perhaps in the world." He gives as his reason that it is so far inland that it is too expensive for people to get articles from the cities which were at that time the centers of manufacturing.

His prophecy has been fulfilled, for Pittsburgh now has the

Largest pipe and tube mill in the world;
Largest structural steel plant in the world;
Largest glass-manufacturing plant in the United States;
Largest independent wire-manufacturing plant in the world;
Largest independent concern manufacturing steel buildings and bridges;
Largest brake-manufacturing plant in the world;
Largest corporation in the world manufacturing rolling-mill machinery;
Largest commercial coal plant in the United States;
Largest aluminum-finishing works in the world;
Largest pickling and preserving plant in the world, employing 3,500 in the factory and 500 traveling salesmen;
Largest electrical-manufacturing works in the world, employing 13,000.
Its steel works and blast furnaces give employment to 75,000 men.
It leads the world in the manufacture of iron, steel, glass, electrical machinery, steel cars, tin plate, air brakes, fire brick, white lead, pickles and preserves, cork and aluminum.
Pittsburgh is the national plumbing-supply center, the annual volume of business done in this line being $7,000,000.
The largest warehouse in the world, covering twenty-three acres of floor space, is located in Pittsburgh.
Pittsburgh has a jotting market serving 10,000,000 people, with an annual output valued at $1,000,000,000.[1]

One reason for our industrial supremacy may be found in the words of Professor Leslie, who, speaking of the importance of our coal fields, says: "If its underground constitution (that is, the strata in the neighborhood of Pittsburgh) were not carboniferous, the city of Pittsburgh, with its surrounding towns and villages, mines, mills and furnaces, dams, pools and steamboats, fleets of barges, trains of railroad cars,

[1] "Pittsburgh Promotes Progress," prepared by the Pittsburgh Industrial Development Commission, p. 20.


PITTSBURGH
Showing Wards
ALLEGHENY RIVER
MONONGAHELA RIVER
OHIO RIVER
SOUTH SIDE
NORTH SIDE
OAKLAND
SCHENLEY PARK
HIGHLAND PARK
EAST LIBERTY
BLOOMFIELD
LAWRENCEVILLE
SQUIRREL HILL
EDGEWOOD
SWISSVALE
FRANKLIN
HOMESTEAD
BRADDOCK
BELLEVUE
ETNA
SHARPSBURG
ALLEGHENY CEMETERY
RIVERVIEW PARK
BELTZHOOVER
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oil-well derricks and gas-pipe lines, would be simply a poet's dream, and not the great reality in which the people glory." This coal is of superior quality, apparently unlimited in quantity, and easily mined.

Another reason for Pittsburgh's industrial leadership is to be found in its location. It is the natural gateway between the East and the West. It is within twelve hours of the sea, within twelve hours of the Mississippi valley, and within six hours of the Great Lakes. Therefore, it becomes the greatest distributing center in the world. The annual normal tonnage (before the present war) of New York, London, Hamburg, and Marseilles, the greatest maritime ports of the world's four great maritime nations combined, was 83,376,388 tons. Pittsburgh's aggregate tonnage for the same time was more than double this total, or 167,733,268.

Enormous Wealth

Pittsburgh is the first city in the country in the proportion of capital and surplus to gross deposits. There are 154 banks and trust companies,[1] having a capital of $62,901,900; surplus and undivided profits amounting to $102,786,154; deposits to the amount of $447,048,878, and dividends, $7,349,802. The total valuation of property in the county is estimated at $1,263,000,000. These figures are larger than the total assessed valuation of property in each of thirty-six states in the Union![2]

[1] These figures were compiled *before* the abnormal prosperity of the war period overtook us.

[2] Figures furnished by the County Commissioners on January 2, 1917.

The Institutional Group

Stand on Schenley Heights and look at our beautiful homes, our wonderful educational, social, and civic institutions. Look at that single group down there at the foot of the Heights. Is it not the finest institutional group in the country? Is not the very best of civilization symbolized in that cluster of buildings—education, research, science, art, literature, recreation, patriotism, music, and religion?

Right here is the new Schenley High School; and there is the University of Pittsburgh with its Mellon Institute of Industrial Research. There also is the Carnegie Institute, with its world-famed library, music hall, art gallery, and museum; and just back of it is the Carnegie Institute of Technology, and the Federal Bureau of Mines. There are the fine buildings of the Pittsburgh Athletic Association, the University Club, the Historical Society, Syria Temple, Masonic Temple, the Twentieth Century and other clubs; while there you can see the Eighteenth Regiment Armory. That massive building is Soldiers' Memorial Hall; beyond is the Western Pennsylvania Institution for the Blind; and down there is Forbes Field, the center of athletic activity; while a short distance farther over is Phipps Conservatory, and stretching around and beyond it is picturesque Schenley Park.

Interesting Religious History

Look at the churches everywhere! The religious life of the community has been pronounced ever since the German Evangelical Protestant Church was built

of squared logs (1786) at the corner of Diamond and Wood Streets, the first permanent church organization west of the Alleghenies.[1] Two years later the Penns donated to it the property at the corner of Smithfield Street and Sixth Avenue.

In 1785 the Rev. Samuel Barr became the first stated minister of the Presbyterian Church. In 1787 the Penns donated ground to the Presbyterian and Episcopal churches, but the Episcopalians did not build until 1805. The Methodist itinerants came early to Pittsburgh. Charles Conaway was appointed pastor of the circuit that included Pittsburgh in 1788. Other denominations came later, bringing with them great religious reserves. Western Pennsylvania still bears the moral impress of the Scotch-Irish United Presbyterians, especially in such matters as Sabbath observance.

And how the churches have increased in numbers and strength! To-day there are twenty-two different divisions of the Protestant churches in Allegheny County, having 734 church buildings and a total of 198,443 members enrolled in the Sunday-schools, and 233,957 members in full communion in the churches. The adherents, of course, are many more.

Some Things the Booster Does Not Mention

But what about those things that no "booster" mentions? What about the preponderance of un-Americanized, unevangelized foreign-speaking peoples included within our population? What about the question of wages, and their relation to standards of living?

[1] Chapman, *Old Pittsburgh Days.*

How nearly have our industries been Christianized? What about the wretched housing conditions to be found in some sections of our greater city? What about the growing disregard of the Lord's Day, the lessening sense of the sacredness of marriage, the industrial hardships, commercial dishonesties, and political scandals? What about the moral danger in commercialized, undirected amusements, the dance halls, the 195 "movies," the 332 pool-rooms that are supported by Allegheny County's inhabitants? What about our two distilleries, our thirteen breweries, our 264 wholesale liquor stores, and our 1,256 places where intoxicating liquors are sold at retail? What about the commerce in vice? Why was it that in December, 1916, the month in which we celebrated the birthday of our Savior, there should have been twenty-two murders committed in Allegheny County? Why should there have been eleven suicides in this happiest month of this most prosperous year? Was it necessary that there should have been sixteen deaths due to "industrial accident" in this one month? Why in one month, a winter month at that, should the lives of thirteen persons have been lost in automobile accidents?

"But," you say, "I never see this side of our city's life." Precisely. You live in the suburbs and come in on the train. Or you live in a good residential section, and ride down-town in a street car, with your face buried in a newspaper; or ride down the boulevard in your motor car. Of course, you never *see the city*. And this book is written that it may help you to open your eyes and see the city. "When Jesus drew near, he beheld the city and wept over it."

In reality, a city is the saddest place on earth. Yet it is the symbol of men's need of each other. Each man is a part of the living total of humanity, to which he is to contribute his individual best, and from which he is to receive humanity's best. And how important the redemption of the city is! It is strategic. It is the ganglion of the world's unrest. It is the trying-out place of religion. Life is more intense in the city than anywhere else. The city is the crux of national life the wide world round. If the city is saved, the nation will be saved. If the city is lost, the nation is doomed.

The Soul of Pittsburgh

What would Jesus say if he were actually, in the body, standing upon Schenley Heights and somebody should relate to him all that has been written in this chapter? Of course, nobody knows; but I think it would be quite in keeping with his doings when he was on earth in the flesh, if he should repeat one of his parables, after this fashion:

Then he said to them, "See and keep clear of covetousness in every shape and form, for a man's life is not part of his possessions because he has ample wealth." And he told them a parable: "A rich man's estate bore heavy crops. So he debated, 'What am I to do? I have no room to store my crops.' And he said, 'This is what I will do. I will pull down my granaries and build larger ones, where I can store all my produce and my goods. And I will say to my soul, "Soul, you have ample stores laid up for many a year; take your ease, eat, drink, and be merry." But God said to him, 'Foolish man, this very night your soul is wanted; and who will get all you have prepared?' So fares the man who lays up treasure for himself instead of gaining the riches of God." [1]

[1] Luke 12: 15-21, Moffatt's Translation.

The parable was meant to illustrate this teaching of Jesus: "Keep clear of covetousness in every shape and form, for a man's life is not part of his possessions because he has ample wealth." The man of the parable was called "foolish" because he made the fundamental mistake of imagining that his life was a part of his possessions. For impressive depth this parable is unexcelled. The "rich fool" personifies the successful covetous man, and yet at the same time reveals how little such success amounts to from the standpoint of eternity. "So is he," says Jesus, "that layeth up treasure for himself and is not rich toward God."

Jesus uttered no diatribes against wealth. He did not abuse possessions, but he did condemn those who trust in possession. And it is well that he did.

For there are those, both men and women, the meanest spawn of mammonism, who for gold will barter honor and virtue; who will prey upon the unwary; who will put the cup of alcoholic liquor to a neighbor's lips; who will devour widows' houses; and who care not who are wronged if only they may get. Excessive devotion to money-making demonizes human nature, stifles the love of man, blunts all the finer feelings, defrauds one's neighbors, and engenders quarrels with one's brothers. It degrades the citizen, disarms the patriot, dishonors the statesman, and debases the legislator. As with Judas, so with some present-day disciples, it robs them of honor, gratitude, and love, and blinds them to everything but the pieces of silver. This is mammonism, whose other name is covetousness. In a single sentence of Paul's letter to the Ephesians he ranks "the covetous man"

with the "fornicator," the "unclean person," the "idolater," and declares that he has no "inheritance in the kingdom of Christ and God."

Is that to be the fate of our American nation as of individuals whom Mammon conquers? As a people we are inflamed with a fierce and fiery passion for the accumulation of worldly goods. Will the great prosperity that has come to our nation be a blessing or a curse? Nations as individuals cannot always stand prosperity. Nations as well as men are ruined and consumed with the lust of greed. It is when they grow rich and cultivate the vices which wealth makes possible, that they decline and fall. We have no foreign enemies which we need fear to-day. The enemies of the American nation are those within her own borders. "Internal foes are the more dangerous, for, like a cancer, they stealthily eat out the life energy of a nation, and kill as certainly as the bullets from the enemy." There can be no denying the fact that covetousness lies back of the evils that threaten our nation's life and strength to-day, back of corrupt politics, disobedience to law, disregard of the Lord's Day, low views of civic duty, and the deliberate sacrifice of principle for temporary elevation and success. The same spirit is back of family feuds, of the high cost of living, of the extravagance of dress, of the destroying of another's social standing, of the undermining of another's business. How searchingly true are the words of Paul: "They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some, reaching after, have been led

astray from the faith, and have pierced themselves through with many sorrows."

It is a terrible thing to be possessed by wealth. The world needs a Christian administration of wealth. The world needs a new idea, a new religious feeling regarding the sanctity of money. We should look upon it as a symbol of religion, and associate it with the divine.

The "rich fool" of the parable made his first error in saying that he had no room to store his crops, and thinking he would have to build larger barns. Augustine answers his soliloquy by saying: "Thou hast barns,—the bosoms of the needy, the houses of the widows, the mouths of orphans and of infants."

He made his second error in his inflated talk about "I," "my," "I," "my." Selfishness is always suicidal. Selfishness wraps itself in a shroud of gloom. Selfishness throws poison into every stream of life; grinds the world smaller and smaller every day; degrades man, and dishonors life. Selfishness with its hooked, crooked, grasping hands strikes the good and merciful God in the face. And the only way to drive out a passion for self is to cultivate a passion for others.

The third reason why the man was a "fool" was because he located his soul in his palate: "Soul, eat, drink, and be merry." He was all animal. He was going to feed his soul corn and wine. If only he would have lifted the natural human craving for "more" to the highest plane, and have coveted earnestly the best spiritual gifts, then he would have sought to be "rich in good works," and "rich toward God."

Suppose, for this has been in my mind all the time, we change the word "man" in the Savior's parable to "Pittsburgh" what then? For Pittsburgh also has a soul life that cannot be satisfied with possessions, or by eating, drinking, and being merry. It cannot be kept alive by any unlimited indulgence in things.

The life of our city is a unity, religious, moral, social, recreational, physical, and economic. Let us interpret all its life in terms of the eternal. That is the reason for this study, namely, to bring to light the qualities of the soul of Pittsburgh that challenge in this day our Christian community.

II.

WHAT KINDS OF PEOPLE LIVE IN OUR CITY?

The term " Pittsburgh," as used in this book, covers all that territory in and contiguous to the city of Pittsburgh, all of Allegheny County and parts of adjacent counties. What is true of Pittsburgh proper is also true of what is now known as Greater Pittsburgh.

The early history of this territory reveals the fact that the population has been mixed from the beginning. The Gaelic, the Celt, the English, the Welsh, the German, the Dutch, the French, and other languages and dialects were spoken by those who united their forces in the colossal task of conquering the Indians, subduing wild animals, clearing the forests, tilling the soil, building homes, locating schools, establishing churches, and laying the foundations of the civilization of western Pennsylvania. This civilization has been from the first as diversified, complex, and virile as can be found anywhere in the world.

The major portion of the early settlers of Pittsburgh were either themselves European immigrants or the children of immigrant parents. They came permanently to reside in and about Pittsburgh at a time when people's lives all over western and northern Europe were keyed to a high tension. Governmental questions were being settled at the point of the

sword; economic questions were big with interest; industrial questions were cutting but little figure, every man being a law unto himself in the battle for bread, and in case of need, having things much in common; educational and religious questions were always to the fore, Protestantism being overwhelmingly dominant in those early days.

It seems almost impossible, too strange to be true, and yet within the lifetime of single individuals, such changes have been wrought as to transform a hamlet situated in the midst of a great forest, at the " forks of the river," into a great city, the name of which is spoken and her fame known among the civilized nations of the world. Pittsburgh's thrift has done much to bind the commerce of all nations into one, and her culture and character have aroused and deepened the hunger of men of all nations for a freedom which cannot be satisfied except in the experience of that liberty which comes through knowledge of and obedience to the Word of God.

Pittsburgh, being a throbbing center of manufacturing, mining, coking, and other industrial activities, has drawn a constant stream of men in search of investment and of employment. They have come from every part of the globe. A recent census of Allegheny County shows that sixty per cent. of the whole population is either foreign-born or the children of parents both of whom are foreign-born.

The present population of Allegheny County (Census of 1910) is 1,018,463. The following analysis is of general interest:

Population of Allegheny County

Total population	1,018,463
Male	535,707
Female	482,756
Foreign-born (white)	271,305
Of foreign parentage	342,932
Negro	34,217
Males of voting age	320,554

Look at those figures a little more closely, and you will discover that *61 out of every 100 people in Allegheny County are themselves immigrants or the children of immigrants.*

"I Am the Immigrant"

Frederic J. Haskin has written a soliloquy entitled "I Am the Immigrant," which has been oft-quoted in its short life; but must be quoted once more:

I am the immigrant.
Since the dawn of creation my restless feet have beaten new paths across the earth.
My uneasy bark has tossed on all seas.
My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.
I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.
I approached its gates with great expectation.
I entered in with fine hope.
I have shouldered my burden as the American man of all-work.
I contribute eighty-five per cent. of all the labor in the slaughtering and meat-packing industries.
I do seven tenths of the bituminous coal mining.
I do seventy-eight per cent. of all the work in the woolen mills.
I contribute nine tenths of all the labor in the cotton mills.
I make nineteen twentieths of all the clothing.
I manufacture more than half the shoes, collars, cuffs, and shirts and gloves.

I build four fifths of all the furniture.
I turn out four fifths of all the leather.
I refine nearly nineteen twentieths of the sugar.
And yet I am the great American problem.
When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.
But my brawn is woven into the warp and woof of the fabric of your national being.
My children shall be your children and your land shall be my land, because my sweat and my blood will cement the foundations of the America of to-morrow.
If I can be fused into the body politic the melting pot will have stood the supreme test.

Tangled up with all the "Problems"

While a resident fellow in Northwestern University Settlement, Chicago, I made a survey covering 290 Polish homes. Among the questions I asked was "Why did you come to America?" They gave me such answers as: "To make more money"; "Through the influence of friends"; "To make enough money to get married"; "To get the best life had for us." These are only sample replies. They show that the chief contributing element in bringing the immigrant of to-day to America is the reflex influence of the immigrant. And the persuasive element in that is money. Once here, they worked at all manner of employment, the average weekly wage of the men amounting to $12.50. The foreigner, plus work, plus wages, constitutes an economic problem.

It takes a native-born American twenty-one years to acquire the right to vote. But an alien, coming from a people that is not easily assimilated, holding foreign ideals and habits of thought, is clothed with all the powers of citizenship in five years' time. Of

those whom I personally investigated, seventy-three per cent. of all who had been in this county five years or more were naturalized. I served as a " watcher " in the first precinct, seventeenth ward, Chicago, during a heated election, and every man on the election board was a foreigner, and only seventeen per cent. of all the voters had been born in the United States. Men voted that day who could not read a word on the ballot, and who had to be told two or three times how to fold it. The foreigner, plus our system of government, constitutes a civic problem.

Many contend that the greatest Americanizing agency that we have is the public school. In it, the children of different nationalities are assimilated and amalgamated. But it will take a long time for the public school to make Americans out of the children in the homes referred to above, for I found that seventy-four per cent. of the families having children in school sent them to the parochial school; fourteen per cent. sent some children to both the parochial and the public schools, while only twelve per cent. sent all their children to the public school, and most of these had spent a year or more in the parochial school. The foreigner, plus the parochial school, plus the greed or poverty that takes a child out of school as soon as the law will permit him to be put to work, constitutes an educational problem.

The toiler must live near his work. If he works in a steel mill located in a big city, for example, he can not afford either the time or money required to travel to and from the suburbs. Besides, to come all weary and exhausted from a hot mill, and travel far, would be injurious to health. But his wages are usually such

that he cannot rent a comfortable home, even if one were to be found in a mill district. But rent is high, therefore roomers must be taken. They crowd the two or three rooms where the family lives, so that privacy, decency, and morality are well-nigh impossible. If you don't believe it, go into some of the homes in "The Strip," in Pittsburgh. The shambles of our civilization have more of horrors in them than are to be found in Dante's hell. The foreigner, plus our industrial conditions, constitutes a housing problem.

A vast polyglot stream has been pouring into our country for some time from every land under the sun, but chiefly from the villages and farms of Europe. This stream of foreigners, unacquainted with city life, has been concentrated in our cities until to-day forty-eight of our principal cities, ranging in population from 25,000 to over 5,000,000, are more foreign than they are American. A half generation hence, the ideals held by these strangers in our midst will be the dominating ideals. What shall they be? The foreigner plus the city constitutes a problem compared with which the tariff, military preparedness, and other political issues are as nothing.

Go out to a coal-mining or a mill town, and notice the beer kegs piled up back of the houses after pay-day, and you will understand how easy it is for the liquor dealers to use the foreigner to perpetuate their nefarious business. Look to see who they are who are running most of the confectioneries and other places of business which are open all day Sundays, and look to see who are the participants in most of the Sunday carousals, and then you will understand

what is happening to our American Sabbath. Joseph Cook was right when he said: "Give us a Parisian Sunday from sea to sea, and you will need a Parisian army to save the republic." Read the account of that recent white slave trial in New York and see how the immigrant preyed on the immigrant, plying his hellish business like a fiend of perdition, and you will read a story fit to curdle the blood. Thus we see that the foreigner is mixed up with the problems of the liquor business, Sabbath desecration, and commercialized vice.

But these are only samples. What is the use of going further? The question is, what is to be done? Three groups of people make answer to this question. The first group says: "Put up the bars, keep the alien out."

But exclusion is not solving the problem. It is sheer nonsense to talk about keeping them out, for they are here. Besides, steam and electricity are grinding the world smaller and smaller. The nations of the world are so closely interknit that we cannot remain a hermit nation. We welcome the racial reserve and the primitive independence which these strangers bring to us.

The second group answers: "They are here. We need them. Let them come. We do not see any reason for raising your questions at all. They are not the only people who are pliable in the hands of corrupt politicians and liquor interests. If they want to form their 'little Italy,' 'little Poland,' 'little Austria' or little what-not, let them do it. It is natural that they should. Besides, we would rather have them stay together than to move next door to us. Come on,

we will move our churches out, and leave them alone."

But the person who talks like that is neither a true American nor a consecrated Protestant Christian—whatever he may call himself. Blinding yourself to sin, sorrow, and need is no cure.

The third group says: "They are here regardless of our personal attitude toward our future immigration policy, and their presence offers a matchless opportunity to the church of Christ. Let it grasp the opportunity now!"

Intermingling of Diverse Ideals

One of the well-known social settlements in Pittsburgh is the Woods Run settlement. Its resident director, Mr. Samuel Ely Eliot, gave his impressions of the intermingling of diverse racial ideals and the responsibility resting upon us to determine what the resulting product shall be, as follows:

"In the Woods Run Public School fully ninety per cent. of the children's names are foreign. On church holidays, the school is practically evacuated. The principal from year to year is in a state of 'flunk' lest parochial schools be established by the two local churches and the need of an American public school disappear.

"Within my own time of residence, five years, I have seen the gradual disappearance of almost all of the few stragglers of American families left in our immediate neighborhood. For instance, in the two large brick rows adjoining the settlement house, there is only one American family left, and then in an even more populous row across the street, ninety families

or more, there is also only one American family, and probably that family would not be there, if the head of it were not entrusted with the rent-collecting and care of the buildings.

"In Woods Run proper there are two Slavic churches, and near by is a third. The three congregations have a total of roughly 3,000 people. There is also a Protestant Slavic church with a congregation of possibly 150. On the other hand the one Protestant American church in the neighborhood would, I think, be granted to be an anomaly in location, that is to say, ninety-five per cent. of the people attending it come from outside of the neighborhood. An American Catholic church on the hill has, I suppose, about 250 people from Woods Run proper. The balance of its congregation comes from the hill.

"The aspect of the business street has become wholly foreign. Pool-rooms and loafing places, formerly occupied by Americans, are preempted by foreigners.

"I had a striking experience this last Fourth of July in collecting subscriptions from all the business houses throughout the street. I made ninety-six collections and fully seventy-five per cent. of them signed foreign names to the subscription roll.

"Our housing investigation showed an average of two and one half persons to a room in boarding-houses. In ordinary times about one half of the houses in Woods Run are boarding-houses, while in prosperous times an even larger percentage. The houses usually have four rooms and there are anywhere from two to ten boarders in a house. The first responsibility of the mother is to attend to the board-

ers. The children get only second best. There are no bathtubs in the working men's houses. Water sources and toilets are more frequently outdoors than in.

"The general standard of living brought over from pastoral and agricultural villages in northeastern Austria, while not necessarily, is in the majority of cases low—very different from the American standard. For instance, tramping down sauerkraut in a barrel with one's feet is not considered out of the way. Barefootedness among the women is a common practise on summer days. Wife-beating is frequently practised, and high infant mortality is stoically accepted. Where an American woman would not be seen on the street getting wood from a demolished building, the foreign women swarm to it and carry the wood away on their backs, almost like natural beasts of burden. In fact, such occasions as above noted lead the residual American element to have just about one word of characterization for their foreign neighbors, 'Animals'! These neighbors, as well as others who come in contact with the foreign people, have so crystallized this general notion of Slavic foreigners, that the 'animal' idea prevails throughout the whole of a society like that of Pennsylvania.

"Doctors, hospital nurses, bank clerks, city officials, street-car conductors, landlords, storekeepers, as well as employers of labor and American foremen in factories, all unite in the same idea of the foreign working men. Merely the terms differ. 'Cattle, pigs, beasts, dogs,' etc.; all of these meanings are included in the opprobrious epithet 'Hunky.'

"It goes without saying that the views indicated

above are superficial and biased in the extreme, and that the truer conception of the character of our Slavic immigrants is very different. Instincts of cleanliness are really dominant in them, when given half a chance, and even against great obstacles. Morality is strong, and their industry has never been questioned. Have they not been imported to this country for this very quality? Again, their frugality is a trait which may well be praised. Among the children there is quite the usual average of good intellect and high spirit.

"In fact, the obligation resting on enlightened Americans to give opportunity to foreign neighborhoods cannot possibly be expressed too strongly. Without leadership from disinterested, high-minded Americans, the Slavic foreigner tends to become stunted, narrow, selfish, grasping, and dull by the sort of treatment he receives in the mines and mills. It is perfectly true that the first words he learns are oaths. All that the schools, churches, settlements, and charitable organizations combined can do, each in their own line and working together, is not really enough at the present time to meet the need as it appears to those of us who have spent any considerable portion of our lives in an industrial neighborhood."

Classification Necessary

A classification of these strangers is necessary if one would have an intelligent understanding of the immigrant situation, and if effective helpfulness is to be rendered. In attempting such an analysis in the brief space of this chapter, not more than a general outline can be offered.

The Latin

Of the Latin nations there are a few French, Belgians, Waldensians, Rumanians, and a host of Italians. The French and Belgians both speak the French language. They are found in localities particularly where the manufacture of glass is the prevailing industry, as Tarentum, Charleroi, and McDonald. They are nominally Roman Catholic in religion, though there is a growing tendency to break away from all religious affiliation. They are industrious and economical. The second generation has lost all semblance of the European, both in speech and manner of life. Their tendency at first is to colonize—later on they scatter, and, finally, in the second or third generations, are lost sight of as a separate people.

The Italian is the dominant representative of the Latin race in Pittsburgh. There are scores of thousands of them in the city and the surrounding communities. The majority of Italians in Pittsburgh are from southern Italy and the island of Sicily. When they come to America they are overwhelmingly Roman Catholic in religion, in fact most of them have never known anything other than this form of religion. They colonize sometimes in large, sometimes in small, units. They are laborers in all sorts of places and in all kinds of work. They move from place to place with great frequency. They take to mercantile employment quickly and successfully, such as fruit and vegetable sale and distribution. Many of them are shoe-menders, many are masons, many are decorators. They differ widely from the northern Italian both in appearance and personal traits of char-

acter. They speak dialects so different that it would be difficult for them to hold extended conversation if they were inclined to do so, which they are not. As the Jews would have no dealings with the Samaritans socially, so likewise the northern Italian with his southern kinsman.

The Waldensian is an Italian. He speaks, as a rule, both French and Italian. He is Protestant in religion and for that reason does not colonize with his Roman Catholic countrymen. They are comparatively few in number, both in Italy and in America. As soon as they learn the English language they become assimilated and are lost sight of in the crowd.

A prominent Italian physician, Dr. Charles Fama, says: "After such great suffering as the Italians had to endure for centuries under the government of the pope-kings, is it still possible for any man with reason to believe that the pope is the Christ on earth and his religion the only rule of salvation? No, and as a result, the majority of the Italians of to-day have gone to the extreme opposite and their argument is plain. 'If the truth is judged from the malicious activities of the Jesuits, and if the leaders of Roman Catholicism have been the tormentors of humanity in Italy, then there is no religion.' This accounts for the great number of atheists, atheistic socialists, and anarchists among Italians, but the largest number of the Italians are indifferent. These, if you were to ask their religion, will say that they are Roman Catholics. Ask them when they went to church last, and they will probably answer fifteen or twenty years ago. They are Catholics in name only or as Dr. Roussel re-

marked at one time about French Catholics, ' They are Catholics when born, when they get married, and when they die, *but they are nothing between.*' "

Dr. Frederick H. Wright, for several years Superintendent of Italian Missions of the Methodist Episcopal Church in the United States, and once a resident in Italy, says:

" Unquestionably one of the most fruitful missionary fields in America is that among the Italians. A terrible reaction has taken place in the life and thought of these people. Naturally religious, with the warm Latin temperament, they are particularly susceptible to religious influences, but, thinking that they have been deluded, they have reverted to the other extreme.

" The *Catholic Citizen* of Milwaukee estimates that nearly a million of Italian immigrants have been lost, and that while thousands have been attracted to the Protestant churches, tens of thousands have drifted into the non-churchgoing class. This is a frank confession, and while there have been attempts by Roman Catholic papers to discredit the statement, the unchangeable fact remains, that Italians are drifting from the Roman Catholic Church."

But an impression is being made among the Italians by evangelical Christianity. Let me illustrate: Once I preached to the Italians at the Smithfield Street Methodist Episcopal Church, speaking through our missionary who interpreted for me. At the close of the sermon a fine-looking Italian came up the aisle to where I was standing. He shook hands with me, and said: " I was converted in a Methodist church in this country. Then I went back to Italy and preached this religion. Where I preached it, there is

to-day a Methodist church with 330 members!" I submit to you that right here in Pittsburgh we are doing foreign missionary work on a fine scale.

Another instance was related to me by Dr. Kerr, a member of Oakmont Church, who is deeply interested in our Italian mission at that place. He says that an Italian was converted there. Then this Italian, with his wife and his wife's parents, returned to Italy. There they founded a Methodist church. In that church a man was converted, who afterward emigrated to New York and became a preacher to Italians there. In his mission another man was converted, who later moved to Chicago, and opened up a mission in an Italian quarter there. And so on it goes. It is like the pebble cast into the ocean, whose waves reach the remotest shore.[1]

The Slavs

The Slavonic family is the most widely scattered and the most numerous of all European races. Four fifths of the continent of Europe is under Slavonic dominion. This great family is divided into many nationalities, often bitterly antagonistic to one another. They possess the spirit of nationalism to an intense degree. It has been found hopelessly impossible in Europe, when a nation of Slavs has been conquered and placed under the dominion of the conquering nation, to suppress their spirit of nationalism. Hungary for almost a thousand years of constant effort has been unable to "Magyarize" the Slovaks. With-

[1] To supplement this discussion of the Italians in Pittsburgh a valuable work for reference is Antonio Mangano's *Sons of Italy*, Missionary Education Movement, New York, 60 cents.

out schools in their own tongue, compelled to learn and use the Magyar language, without a literature of their own for centuries, the Slovak people remain Slovak, so intense is their national spirit.

Neither Austria-Hungary nor Russia has been able to dim the hope of the Ruthenian that the day of his release from national bondage will come and the glory of his past history be eclipsed by the greater and better glory of a restored nation, chastened for her sins and purified by bitter experience. The Poles have been rent asunder as a nation. They have been parceled out among the Russians and the Prussians, yet the spirit of the Pole is unconquered and unconquerable by physical force. Bohemia's martyr graves mark the length and breadth of her tri-state kingdom as a measure of the spirit of the Czechs. Though Austria-Hungary has enrolled them as her citizens and taxed them for her support, yet that support has been of compulsion and not of love. Bohemia expects some time to be restored to her rights, to reestablish her kingdom, and to stand in the front rank of the nations of the world in learning, in song, in culture, and in prosperity, as she stood before Rome burned her prophets, tore down her churches, pillaged her treasury, and took away her name as a nation. And so it is with the Slavonic people everywhere; the nationalistic spirit is as the breath of life to them.

The Slavonic family is made up of the following subdivisions:—Northern: Bohemian, Polish, Slovak; Eastern: Russian and Ruthenian (Ukrainian); Southern: Slovenian (Greiners), Servian, Croatian, Bosnian, Dalmatian, Bulgarian, Herzegovinian, and Montenegrin. In all, there are 130,000,000 of them

FIVE NATIONALITIES OF YOUNG WOMEN IN TRAINING AT THE PRESBYTERIAN MISSIONARY TRAINING SCHOOL, PITTSBURGH

in Europe and America. There are about 200,000 of them in Allegheny County, the Poles leading in numbers, followed closely by the Slovaks and the Ruthenians.

The Magyars or Hungarians

The residents of Homestead, McKees Rocks, and Woods Run are familiar with Hungarian colonies. These historic people are now a part of that non-autonomous and agglomerate monarchy, Austria-Hungary. The language of the Magyars is a distinct family language, bearing no kinship to the great Slavonic tongue. The Hungarian people are intense in their nationalism. About one quarter of their number, or more than 4,000,000, are Protestant in religion, and to them, more than to any other European power, belongs the credit of holding back the Turk from further extension of the faith of Islam on the soil of Europe. Under the present Austro-Hungarian government, the Hungarian has been bitter in his antagonism toward all the Slavonic kingdoms that have been incorporated with Hungary in the present monarchy.

The Hungarians are very clannish. They group themselves together in communities, offering stout resistance to any effort that tends to denationalize them. There is a strong national organization, supported by the Hungarian government, whose business it is to keep in touch with the Hungarian immigrant and to protect him from any and every influence that would tend to wean him from his fatherland. He should always speak as his fathers spoke, think as his fathers thought, and love as his fathers loved. To learn the

American language, to live the American way, might make him long for American citizenship. To combat such tendencies is the purpose of the national organization of Hungary in America.

In addition to the three great families above, there are other distinct peoples, mostly from Europe, but many from other countries, chiefly the following:

The Jews

In the city of Pittsburgh, it is estimated that there are 50,000 Jews. Scattered as this race is throughout all parts of the world, they come to America from all parts. From whatever land they come, and whatever the speech of the land whence they come, though they be of that land in sympathy and language, in business and social life they are still Hebrews. Frequently they are unable either to speak or read the Hebrew language, but to them there is one hope—the final restoration of the kingdom to Israel, the reenthronement of David's Son, and a world-wide reign of the kingdom thus set up. The Jew who becomes prosperous chooses his own place of living and his own manner of life. The Jews who are poor, and the overwhelming masses of them are poor, gather in the Jewish quarters and speak a mixed language, the Yiddish. Many of them have abandoned the family and synagogue customs of their fathers, and have lapsed into gross materialism and atheism. On the other hand, many of the men and women most prominent in our business, philanthropic, and civic life are of this race.

At the present time three missions are being conducted to Christianize the Jewish population of Pitts-

burgh. The best known of these is the New Covenant Mission, of which Rev. Maurice Ruben is the founder and general superintendent. This mission maintains gospel work, a free dispensary and a free shelter. It publishes *The Glory of Israel,* a thirty-two page bi-monthly magazine, and special texts for Jews. There is a board of directors of twelve men, consisting of pastors and laymen of different denominations. The other two missions to the Jews are mentioned in the Lutheran and Presbyterian sections of Chapter VII.

The Lithuanians

Until very recently there has been little correct information in English that would lead to proper conclusions in the classification of the Lithuanian, either nationally or linguistically. In the year 1915 there came from the Lithuanian Press Association of America, New York, a booklet of one hundred pages by John Szlupas, M.D., which, though not wholly dependable throughout, is rich in information concerning this people from times antedating the Christian Era and leading up to the latest movements of those Lithuanians, both in Europe and in America, who are looking and working for a readjustment of their affairs and a restoration of their national rights at the close of the present war.

There are at least 15,000 Lithuanians in Pittsburgh. This is sufficient justification for the statement here of a few things concerning them which may be of interest to the student and helpful when opportunity affords to render them assistance. The Lithuanian people are located on the western border of the Baltic Sea, the major portion under the Russian government,

the smaller number in the eastern part of Prussian Germany. The Lithuanians number in all 7,000,000, about 700,000 of them being in Canada and the United States of America.

The Lithuanian language is a distinct language stock. They are a very ancient people, running back in their history unknown centuries before the Christian Era. They lay claim to being the very oldest of the existing white races. Their language is more Sanskrit than any other in its root source. They were probably the great Hittite nation spoken of in the Old Testament. Lucian witnessed the gorgeous festivities at their religious ceremonies in the Temple of the Sun at Mabog. They are mentioned by Herodotus, Thucydides, and Pliny, and constituted the tribe known as the Thracians. They fought their way into power, and were in turn decimated by war throughout a long period of centuries. The vast stretch of territory once dominated by the Letto-Lithuanian tribes may be comprehended when it is known that the Euxine and Ægean Seas, the Ida, the Skombros, the Balkans, the Carpathian Mountains, the Danube (Ister) and the Vistula Rivers, and scores of towns and villages as Ilion, Warsaw, Cracow, etc., bear Letto-Lithuanian names, carried over into the Indo-European nations that have from time to time come into possession of parts of the territory and either driven out or absorbed the former inhabitants. The descendants of this ancient people have contributed to the glory of Teutons, Slavs, and Magyars on fields of battle, in legislative halls, in scholarship, in art, in letters, and in song.

The religion of the Lithuanian people has been

mixed and varying. They are intensely religious by nature. When heathen, their temples were ornate and resplendent and numerous. In the latter part of the twelfth and the beginning of the thirteenth centuries they were won to Christianity by visitation of missionaries from the east. Soon, however, the Jesuit appeared on the west, and from that day to this they have been in a caldron of discontent and unrest. For a century or more the influence of John Huss wrought with mighty power among them. Had it not been for conflicting monarchical interests, each and all seeking power and gain, and all willing to barter the religious life of their subjects to attain their desire, the Lithuanians, and the Poles also, would have been great Protestant people. For 150 years this delicate question was in the balance. It was never decided either by the verdict of the intellect or the conscience. The people were so oppressed by ruler and priest and pope, as they came under different powers, that they followed the Jesuit into the Roman church merely as a matter of the preservation of their racial entity. Having had a taste of Protestant freedom, there has never been any deep satisfaction in connection with the Uniat or the non-Uniat forces, the Roman Catholic, or the Orthodox Greek forms of religion. A paragraph from Dr. Szlupas' book sums up the terrors of those days:

"When John Casimir abdicated the throne in 1668, the predicament of the Calvinists was sad indeed. They were excluded from offices, both high and low; they were prosecuted before the consistories for alleged blasphemy of the Catholic saints; their ministers were not permitted to officiate at services; their dead

were not infrequently exhumed and mutilated; their churches were set afire; and their dwellings were attacked and robbed. To all of which were added the additional horrors of wars with the Muscovites, the Cossacks, and the Swedes, with pestilence trailing in their wake, and the survivors wallowing in the dregs of misery and destitution."

Such was the toll that was taken for the sin of interpreting the Bible in one's native tongue according to the dictates of an enlightened conscience. These were the links of steel forged, out of which the bondage of the soul was secured. The chain still holds and the bondage still obtains. The soul of this people cries aloud now for freedom. Only in 1904 did Russia permit a partial return to religious liberty, and almost at once innumerable copies of the Bible in the Lithuanian tongue, together with books and papers galore, all supposed to have been wholly destroyed, came from hiding into light. In Europe and America great organizations have been formed for the re-establishment, maintenance, and propagation of the principles which made Lithuania greatest in culture and character since the time when the superstitions of heathenism were lifted in the knowledge of Him who is the Light of the World. The outlook for Lithuanian autonomy due to the liberalizing influences of the war and the Russian Revolution is now most favorable.

The author has felt justified in entering more largely into the discussion of this subject than of any other, because, until recently, so little has been known of this great race among English-speaking people and because Pittsburgh is a center of controlling signifi-

cance in the future of this people. The largest group of Lithuanians in Pennsylvania is to be found in the Shenandoah Valley.

The Greeks

There are coming more and more to America representatives from the little kingdom of Greece, there being about 1,500 of them in Pittsburgh to-day. The language spoken by all of them is a modernized form of the ancient Greek, the language of the classics of poetry, philosophy, and learning. From the Greek types received in Pittsburgh one would scarcely think that they were people of a long and wonderful past history. When one enters a shoe-shine shop, a cheap restaurant, or a passenger elevator, the thought of Plato or Socrates seems far from appropriate. They are just ordinary people who need the uplift of western civilization and the quickening which comes from a broader vision of the significance of life. The Greeks are Greek Orthodox in religion and they live in small groups where that is possible. They are competitors with the Italians in some lines of industry, particularly as florists, shoe-shiners, and barbers. Many of them are running cheap theaters and moving picture shows.

Asiatic Peoples

No attempt will be made in this short discussion to do more than name the Asiatics who are in Pittsburgh. They are principally Syrians, Persians, Armenians, and Chinese. They are not numerous in and about Pittsburgh, possibly fewer than 2,000 adults all told. With few exceptions, they follow their own ideals and

live in their own peculiar ways. A few of them are Christian in faith, but by far the greater number clings to the religions of the lands whence they came and to which they hope to return some time in order to be buried beside their fathers.

African

The writer feels convinced that no statement of conditions demanding the attention of the people of Pittsburgh would be complete or satisfying which did not make special mention of the 35,000 negroes in the city. Most of them are American-born, the descendants of the slaves liberated during the great American Civil War. There are about 11,000,000 of these people now in the United States of America. They are more and more to be reckoned with in unifying the complex elements of our American civilization. Many of the members of this race have made high marks in the world's estimate of character and culture, but the masses of them are still in need of careful guidance. They flock together in crowded sections of great cities; they mingle indiscriminately, when permitted to do so, with people of all tongues and nationalities. They are easily led either into good or bad, easily satisfied, unambitious, emotional. They are migratory, passing easily from one section of the country to another, if they have the money for carfare. An ever-increasing number of negroes come North each year. Being citizens by birth, the ballot belonging to them without test or naturalization, their votes and their influence are much sought in the political contests from time to time. Here lies great danger to the country.

The negro is basically religious. The spectacular in religious forms and ceremonial rites often turns the scales as he weighs an appeal for identification with one church as against another. The negro is almost wholly Protestant in religion.[1] The masses of negroes in Pittsburgh who have any church affiliation are identified with self-governing bodies, denominations wholly made up of negro people. Pittsburgh is the home of the Freedmen's Boards of the Presbyterian and the United Presbyterian Churches. These great boards are doing an abiding and extensive work for the evangelization, education and general training of the negro in the South. Many hundreds of thousands of dollars go annually from Pittsburgh churches and individuals into the great sunny Southland of our country for freedmen's work. Thousands of negroes are to-day in Pittsburgh, and many more are coming every year, who have at some time in the South come under the inspiration and uplift of the Freedmen's Boards located in Pittsburgh. Neither one of these great boards, however, is trying to care definitely for the fruitage of their sowing as it comes into the North. This is not as it should be. Distance should not lend enchantment in this great work of negro evangelization. Here at our doors should be given proof positive that the negro is capable of development into a character worth all the cost in money, toil, and tears that have been invested in him.

Mr. Samuel R. Morsell, Secretary of the Colored Young Men's Christian Association, Pittsburgh, estimates that fifty per cent. of the negro population in Allegheny County is unchurched. It is interesting to

[1] See the religious census of Allegheny County in Chapter VII.

note how this race is helping itself. Mr. Morsell says further:

"For the most part, charitable and philanthropic work among the colored people is limited to work done through organized church groups. Occasional work in a limited way in the form of relief to distressed families and individuals is done by a number of women's clubs, which are comparable in type to clubs among white women. The Provident Rescue Mission in Fullerton Street, established about three years ago, aims to function similarly to the Market Street Mission. The Pittsburgh Council for Social Service among Negroes, affiliated with the Pittsburgh Associated Charities, and with the National League on Urban Conditions among Negroes, was organized about a year ago with a membership of twenty colored and ten white persons, and employs a social worker. Under the auspices of this Council frequent 'case conferences' are held.

"The following institutions are supported by colored people: churches, the Young Men's Christian Association (in part), the Hope Home (for babies and children), Fairfax Baby Home, Davis Home (for babies and children), Beulah Home (for fallen women), the Coleman Industrial Home (for homeless and delinquent boys), Working Girl's Industrial Home, Aged Ministers' Home, and the home for Aged and Infirm Colored Women."

The Church's Great Commission

The opportunities open to the church in Pittsburgh to do a foreign mission work abroad are as numerous as the hosts of foreigners who now dwell with us

who have not known the power of the gospel. Will the church see these opportunities and lay hold upon them? Time will tell. "Ye shall know a tree by its fruits."

Methods of Procedure

The methods employed by those attempting uplift work among the masses of foreigners in our midst are always in accord with the end sought to be accomplished. If ability to read and write, to earn a livelihood, to open a bank account, or to exercise the suffrage privilege are the whole end to be desired, then the school and the politician may be all that are needed. If cleanliness in the homes and the sanitation of the community are the end sought, then the social worker may be all that is needed. If assimilation is all that is wanted, then the "community house" and the "social center" may be tried out; as yet they have not demonstrated any great effectiveness in ministering to the spiritual needs of the people.

Character is first and fundamental always. Every evil that disturbs the world to-day is reducible in the last analysis to a question of character, a question of right or wrong. Drunkenness, improvidence, political corruption, ignorance, superstition, strikes, the social evil, bad sanitation, overcrowded tenement houses, war—all these, and whatever others of kindred nature may be added, are questions of character at the root. Any proposition that seeks to cure must not fail to apply the only cure known for character weakness or wickedness. Religion can never be omitted entirely in dealing with any question of character. The consideration of religious questions can

never be relegated to the last without great detriment to the work.

The making of character is of primary importance; the making of money is secondary in importance. To have a clean man in purpose is vastly more important to the community than to have either a great man in thought or an effective man in business or politics. A "community house" that proposes to minister to the social and material wants of the community, where the community is of mixed nationalities or composed of people who hold different ideals of life, will simply not be a community house; that is all there is to it. Part of the community may come part of the time, and then another part, and then another, but the affinity, the amalgamation of parts can never be brought about until some great principle or power so grips and controls the whole that the parts cease to dominate or to agitate.

A social center is an impossibility except for classes and clans until such time as there may come an influence that will neutralize antagonism, thus breaking down "the middle wall of partition."

Having taken the above position, we would not have it understood that we are opposed to any form of social service, settlement work, civic instruction, cultural development, or kindergarten, as a means and a mercy. No argument is needed to establish the fact that one cannot hope to improve the moral life of an unfortunate or a derelict until the thing that makes him suffer is first treated.

Tenement house conditions are often responsible for the downfall of men and women, and are more often a means of shutting the door of hope to their

unfortunate inmates. The church should never rest until men who receive gain from such places are dealt with as they deserve; not until the arm of the law is made to exert its strength to make such places impossible. This is the duty of the state, and in a country like the United States of America the people are the state. The thing that the writer is contending for is that the lessons possible to be taught by the state are not capable of curing the evil. Legislation cannot cure sin. The church has a duty to perform in "The Strip" that goes further than the cleaning up outwardly of the conditions which are wholly vicious, and the duty of the church is to be at work in the very midst of the situation while the state is being aroused to its duty. The possibilities of arousing some of the people at least to a desire for a better life, the care of the children who are innocent victims of the sins of others, are never to be lost sight of.

It is not impossible to plant within the hearts of occupants of overcrowded tenements a desire to flee from such surroundings. The writer has in mind numbers of illustrations of overcrowded tenements being uncrowded, of whole families of occupants being led to flee such association and environment because the missionary of the cross, while distributing food and clothing, cooling the fevered brow, and binding up the bruised ones, used the opportunity thus opened by an act of mercy, to break the Bread of Life for the soul. In one house of four rooms in Pittsburgh there were a husband, a wife, and child, and besides these there were eighteen roomers and boarders in the house. Drinking and carousing of all sorts were common there. The Christian missionary with words of

kindness, in deeds of love and mercy, worked his way into the hearts of the leaders of that group. It was not long after this till four of the men found a new life motive, which rebelled against such surroundings and such behavior. They quit the neighborhood, and, to-day, after sixteen years, two of those boarders are ordained ministers of the gospel, a third is an honored officer in a Protestant church in Pittsburgh, and the fourth is a prominent farmer in Canada, where he owns 400 acres of land and is active in every good word and work.

Another case: twenty-six Slovak and Bohemian families lived in Allegheny County, in a congested center. They were in the habit of getting cases of beer on Saturday and spending Sunday in drunkenness and all sorts of accompanying misbehavior. One woman of the crowd received, retained, and read a religious paper published in Bohemian, and memories long buried were resurrected. The thirst for better things came into her life with overpowering insistence. She left the crowd, accompanied by her child, a boy of five years, sought out the missionary editor of the paper, yielded herself to Christ Jesus, went back to the community and by her own life and testimony wrought such a change in the community that beer wagons ceased to come and there grew up in place of the Sabbath afternoon carousal a Sabbath-school for the study of the Word of God.

These are not isolated cases, but have been taken from scores of similar ones that have come under the writer's observation in Pittsburgh within the past eight years.

The Difficulties

It would be impossible to name all of the difficulties that confront the church in the work of evangelism among the foreigners. Each day brings new and unsolved problems; each neighborhood has its own difficulties; the people so often shift from one neighborhood to another that it is impossible to operate the plans that have been carefully matured. However, there are some difficulties which are common to all the fields when work is undertaken among the foreigners. The following may be named, and others can be added as they are discovered in the course of the work.

1. *Suspicion.* The kindliest efforts with the best of intentions are ofttimes misunderstood and then misinterpreted by the foreigner. He does not understand our language; he does not know our purpose. He has been so many times deceived and so often robbed of money and position that he naturally resents any attempt at interview and suspects any show of friendliness.

2. *Ignorance.* While it is true that some nationalities among the foreigners are far from being illiterate, it is nevertheless a fact that great masses of them are almost wholly so. This affords the finest opportunity to the deceiver successfully to ply his trade, while at the same time it often makes it very hard for the Christian worker to get a foothold in the community.

3. *Nationalism.* The fact that the different kingdoms and empires of Europe, some of them very large and powerful, some of them very small and weak, have for centuries "slept on their arms," has developed an intense spirit of nationalism in nearly all

cases, and in many a feeling of bitterness and of open hatred. In places where large numbers can find room to group themselves, like New York and Chicago, they cling together like bees in a hive. Where there is not room for such grouping, as in Pittsburgh, they break up into smaller units and stick all the closer together as a matter of self-preservation. It is difficult indeed at first to break through the "trenches" thus set for the preservation of those inside and for the exclusion of those outside. It is well to note here, however, that this very barrier to extended and successful evangelism among the foreigners has, in the providence of God, been a great blessing to Pittsburgh. No extended section has been overrun with any foreign clan; no great festering place has been afforded where rebellion could germinate and spread until a "Haymarket" riot were possible. Nothing more serious than local unrest and sometimes outbreak has been possible here. It might have been otherwise had Pittsburgh been built upon a plain instead of among the foothills of the Alleghenies.

Evil Agencies

It will not be possible here to name more than a few of the agencies which thrive on the fall and failure of the immigrant. But among the chief and most active are:

1. *The Liquor Traffic.* The masses of immigrants who come to our shores are not intemperate when they come; they are mostly from the country, the peasantry folk, and they have been too poor to drink heavily. But here they are met by their own countrymen who have been trained as experts at misrepresenta-

PRAYER-MEETING, SECOND ITALIAN UNITED PRESBYTERIAN MISSION, BRUSHTON DISTRICT

tion and are employed for the purpose of furthering trade with the newcomer. The first man to meet them at the station is the well-dressed, suave, keenly interested representative of the Liquor Dealers' Association. He speaks their language, he knows whence they come, knows many people by name in their village in the homeland, inquires about them; he knows just where their people, or their kindred nationality, live, and will be glad to direct them to the place. He is the first man to visit them when they settle in a given community, he brings a friend and a case of beer. The friend is the local agent for the company the general agent represents. In a few weeks a pyramid of beer kegs stands as an advertisement that the work is done and the mortgage has been foreclosed on the souls of the men who came to America to find liberty of soul and a chance to make good in the world. This is no overdrawn picture. The inward workings of this greedy organization surpass the wildest imaginations of any who are not familiar with them. From the time the foreigner arrives in New York, and often from the time he leaves his native land, to the time when he is located on a job and has agreed to be a "regular customer," he is never out of the sight of the employees of the liquor traffic. In fact, his position depends upon the "rake-off" paid as toll to the same institution. Again and again has the writer known good men, men who had been aroused to see the danger of drunkenness, who have been dropped from the pay-roll because they had ceased to patronize a certain saloon or a certain agent, this dropping and the cause for it being, of course, unknown to the owners of the industry.

2. *Conscienceless Politicians.* In a country where one vote counts as much as another, it is much to be regretted that there are those who are base enough to seek personal gain by the corruption of the ballot-box. Thousands of foreigners are coached day and night that they may get their naturalization papers; after this they are herded to the polls and voted whichever way they are told and as many times as the exigencies of the case require.

3. *Imported Priestcraft.* The writer has been advised to use "the soft pedal" here, as there are those who may not understand nor care to understand. Any agency or organization that stands square against a liberal education for the people, that locks the Bible behind oaken doors and grinds the people down in cringing fear by the exercise of an un-American and unjustifiable despotism of the conscience, is a danger beyond the imagination to conceive. The overwhelming masses of the people who come to America from eastern and southern Europe are either Roman or Greek Catholic or Orthodox Greek. The foreign-speaking leaders of these churches in America are imported. They have had no training in things American and they have no sympathy with nor respect for anything American. The same narrow bigotry that has crushed the heart out of the immigrant at home is now practised on him here. A tyranny too galling to be thought of is often piled upon the people in the name of religion. The people have groaned under it in the past in Europe. Here they are openly defying it. Multitudes of the foreigners have broken entirely with the churches of Europe; but few of them have identified themselves

with any American church. In this unattached condition they constitute a rich soil for seeds which will ripen into a harvest of godlessness.

4. *Protestant Formalism.* More difficult to overcome, if possible, than the antagonism to the church by those who have broken from their Catholic forms and ceremonies, is the formalism of the Protestant immigrant who has substituted his ritual for the pope. The National Reformed Hungarian Church and the Slovak Calvinistic Church are institutions which have made a tremendous appeal to Protestantism in America, and yet anything more foreign to the American ideals of Protestantism is scarcely imaginable. Creed and conscience have no relationship one with another. Their service is cold formalism from beginning to end and, once the ceremonials are over, the worshiper is at liberty to do anything his unregenerate heart may dictate to him. He is not only not missionary in spirit, but he is often bitterly antagonistic to all forms of missionary activity.

In a Slovak Reformed Church in Pittsburgh a missionary had gathered a number of Slovak children into the Sunday-school, among whom were some children whose parents were Slovak Lutherans and some whose parents were Roman Catholics. The president of the board of trustees of the church visited the Sunday-school and ordered all children whose parents were not Calvinists to go home, announcing very emphatically, "This is a Calvinist church and we want nobody here but Calvinists." This man, though an officer in the church, was also a bartender in a saloon just across the street from the church, and he could see nothing inconsistent in himself, no conflict be-

tween a Calvinistic confession of faith and his daily practise as a bartender.

5. *Easy Substitutes.* American people are coming more and more to feel that something must be done to Americanize the foreigner and there has sprung up in all parts of the country an enthusiasm which if turned in proper channels might do something worth while. Unfortunately much of it soon grows discouraged for lack of visible results and cools into a cinder of utter indifference. The trouble grew out of the fact that nothing was attempted from which any permanent results might be expected. The night school was crowded for a while—just long enough for the young men to get started in English, and they went out into the bigger school of daily life and work where they practised what they had begun to know. They did not come back to be counted, because they had gotten all that was offered in the school. The same is true of the kindergarten, the sewing and cooking schools, the mothers' meetings, the gymnasium and all other agencies that stop short of the highest aim—the saving of the whole man.

The Sure Way

Than the above methods there is a better way. It will not perhaps be as popular at first, nor will it draw as large crowds, but the writer has seen the results in regenerated lives, transformed communities, and an amalgamation of nationalities and tongues that would have been thought impossible. Old hatreds and petty jealousies were swallowed up in the passion of a new life. The steps are as follows:

Surveys [1]

It stands to reason that before any method of helpfulness may be put into operation among the foreigners there must be an intimate and accurate knowledge of the communities where they dwell. Such a survey must be made by those who are most competent to tabulate the real conditions and know the real causes of trouble, if there is trouble. A foreigner who has become fully Americanized and who has been trained for such work is an absolute essential, if the deepest need of the community is to be known and met. He alone can bring to the American leaders the whole situation. Moreover, such a man is best qualified to keep in touch with the people whom he has come to know by his visitation and helpfulness.

Follow-up Methods

Having learned the nationality and the need of any given community and having learned that there is a degree of fixedness in the people who dwell there, the next step is the study of the family life of the community. This can never be done by men. Women alone can gain the confidence of the mothers who toil day and night often to provide lodging and meals for the workmen who work in the shops, the fields, and the mills, and to preserve their children from the contamination of the street. Such a task requires great courage and physical endurance. Crowded into unsanitary and poorly equipped dwellings, unused to the requirements of health regulations, too poor to buy fresh and pure foodstuffs, lonely and homesick—oh,

[1] See Chapter VII for full discussion of the survey.

if ever there was a call for feminine counsel and sympathy, it is here.

And here again it is needful that the visitor be one who can speak the language of the people and know the depths of the sorrows and feel the weight of the burdens that paralyze or stifle every hope that points to better things. Having gained the confidence of the mothers, then begins the work of interesting and training the children. A kindergarten, a sewing class, a playground association may be necessary to start the child up to the Sunday-school and the study of the Word of God. One child draws another, and doors that were once closed to the missionary are flung wide open. The parents are interested. The way is open for prayer and preaching services. A mission may now be organized with regular services and the saving of souls has begun, which is the end in view from the beginning, the end to which everything has pointed and for which all plans have been formed and executed.

Foreign Churches

The organization of the foreign converts into churches is a matter dependent wholly on the conditions of the community where the work is being done. Many times a year the writer is asked by those who have not studied the work carefully, "How many of your foreign churches are self-supporting?" To which answer is made, "Not one, and it is the hope that there never will be one." The explanation is this. The chapel, or other building used, is always located in the midst of a congested center. Here will be found the newest foreigner in the country. He is

poorest and least qualified to better his living conditions. Bring the gospel to such a lodging, and soon he begins to save his earnings. His children, taught of the Lord, and trained in English in the public schools and on the street, soon begin to long to better their residential surroundings. They move out of the congestion. If the American church located in the suburbs, the country, or wherever the family moves, is awake to its opportunity, it will seek these people out and they will unite with the American church, and the end of missionary work with them is done.

As for buildings for the foreigners, there should be in strategic centers buildings constructed after such architectural designs as will appeal to the people to be served. This is necessary. Many of the people who have broken from or ceased to attend the church with which they were affiliated in Europe, would not recognize a building of architecture different from that they have known as a church, nor be drawn to it as a place where they might learn of God. Such a church or chapel should be equipped with whatever devices may be found useful in the service of the community, socially and religiously, ever being careful, however, to keep sacred that part of the building dedicated to that which is definitely spiritual.

The adult immigrant, particularly if he is slow at learning English, will return to his little chapel, sometimes long distances, even after the children have grown up, forgotten the foreign tongues, united with the American church, and become wholly American. The church will continue its work in the crowded center, serving those who still come back to it and reaching out to serve and save the new recruits who come to

take the places of those who have gone out to better and bigger things. The foreign-speaking minister should be a man who is educationally qualified to demand the respect of the people whom he serves, and to lead them to the knowledge of the truth as it is in Christ. He should be thoroughly Americanized and fully trained in American ideals of Christian life and activity. Otherwise he will be a hindrance to the work instead of a help. Men who have received their theological training in America and their college training in Europe are more likely to measure up to the requirements than those who have received both academic and theological training either in Europe or America.

Serving the Whole Group

I feel that we must try to articulate into the group life of these alien peoples more than we have yet done. This cannot be accomplished by simply preaching a personal gospel, trying to get individuals to accept Christ, and then either leaving them in an unmodified group life or extracting them from their old group. It must be by trying to lead them to Christ and at the same time so to enter into their group life that we will modify it.

To illustrate: as it is, they go to the saloon for companionships, to the ward politician to get them out of trouble with the police or over other trouble with officials, to the same quarters or similar ones to hunt a job, to fix up trouble with an employer, or to get help when in need. We must function here. We must also enter into their ethnic or national conventions and traditions.

That will mean service to the whole group, not only to those who have affiliated with our missions. It will mean a serious effort to grapple with the problems of a foreign group as Hull House and other settlements have with their communities, only that we must go farther. This "farther" is to give them the dynamic of our evangelical Christianity.

Literature

The success of every department of the work of the missionary among the foreign-speaking peoples will depend to a large degree upon the literature that may be available for distribution as a supplement to the personal touch. The foreigners have periodicals of their own published in all the languages. These periodicals are often very dangerous in their influence. There are more than forty Bohemian papers published regularly in America and all but four or five of them are infidel or skeptic in religious things. This is symptomatic of a condition that demands careful attention. A family paper that creates an atmosphere of purity and gives instruction in things that must be known and practised in Christian life, and that brings from the fatherland items of local interest, is one of the surest and safest kinds of literature that can be furnished. In this paper there should be an exposition of the International Sabbath School Lessons. The price of the paper must be within the reach of the toiler at daily wage. Bibles, New Testaments, separate books of the New Testament, tracts, booklets, literature of the best kind should be always ready for distribution either free of cost or at a small cost. With a passion-possessed church, with full and ac-

curate information concerning the foreigner, under the leadership of those who know the people and their needs, supplied with Bibles, books and good literature, under the promise of Christ's abiding presence, and under the leadings of the Holy Spirit, the time will come when America will thank the God who in his wise providence has brought to America all the nations of the earth. May the American church see the whitened harvest and put its hand to the sickle.

III.

THE PEOPLE AT WORK

According to the census report of 1910, there are in Allegheny County, 1,018,463 people of all ages: 535,707 males and 482,756 females. There are 284,436 people from six to twenty years of age, and nearly sixty per cent. of these are attending school.

Let us see what the occupations of all the workers are. Unfortunately, occupation statistics are not available for the whole of the county, except that there are 4,985 farmers. But we do have the figures for the city of Pittsburgh proper, in which live 533,905 people, or more than half the total number in the county. And the occupation statistics of Pittsburgh proper will be relatively true of McKeesport, Braddock, McKees Rocks, Carnegie, Homestead, Wilkinsburg, and practically all the other boroughs and towns in the county. For, as William C. Hunt, the Chief Population Statistician of the Government Census Bureau says:

"In the case of many cities there are suburban districts with a dense population outside of the city limits which, in a certain sense, are as truly a part of the city as the districts which run in the municipal government. These suburbs are bound to the cities by a network of transportation lines. Many of the residents in these suburbs have their business or employment in the city, and to a certain extent persons

who reside in the city are employed in the suburbs. It seems desirable, therefore, to show the magnitude of these population centers taken as a whole."

The foregoing is my warrant for reasoning from the statistics given for the city of Pittsburgh out to the County as a whole. So doing, I find that approximately eighty-three per cent. of all the males and twenty-five per cent. of all the females are engaged in occupations listed in the census report. This is a high percentage, when we remember the large number of little children, the boys and girls in school, and the women doing the work of mothers and wives in our homes, none of whom are included in the "occupation statistics."

Percentage of Men in Different Occupations

But these men who are at work—what are they doing? To say that so many thousand out of so many hundred thousand are engaged in a particular kind of work is so vague that it only bewilders us; but we know just about how big a crowd a thousand people make. Many of our churches seat a thousand people, or have a thousand members; or we have seen a regiment of one thousand soldiers marching along the street. Let us then think of the men workers of Allegheny County as going to work this morning in regiments of one thousand each.

In each regiment there are nine men whose work is extracting minerals. One of these nine is an operator, one is a foreman or inspector, and the rest are the "horny-handed sons of toil." There is another group of eleven men who are engaged in agricultural pursuits. And here is a company of twenty-seven

public servants,—a few of them city and county officials, but most of them wearing the uniforms of policemen and firemen. There are thirty-eight men who are office workers—clerks, bookkeepers, and stenographers. There are forty men in professional service, ministers, lawyers, doctors, teachers, draftsmen, and civil engineers. Sixty-seven men are listed in domestic and personal service,—barbers, bartenders, janitors, porters, and waiters. A somewhat larger company, 112 men, are engaged in transportation,—officials, chauffeurs, motormen, and conductors. One hundred and fifty-six men are devoted to trade,—retail dealers, clerks in stores, insurance agents, bankers, and laborers connected with "trade."

And yet not half the regiment has passed in review. Here are the others, all grouped together, 540 out of every thousand male workers in Allegheny County who are engaged in our manufacturing and mechanical industries. There are the officials, carpenters, engineers, machinists, painters, and skilled operatives, but the great mass are laborers, especially in the iron and steel and allied industries.

The Women Wage-Earners

Out of every regiment of one thousand women workers in Greater Pittsburgh, 413 are engaged in domestic and personal service, maids, janitresses, waitresses, etc.; 217 are in manufacturing and mechanical industries; 132 are in clerical occupations; 127 are engaged in trade; eighty-eight are in professional service; twenty-one are engaged in transportation work. Two out of every thousand are following lines of work not included in any of these general divisions.

The Industrial Metropolis of the United States

Remembering that Pittsburgh is the industrial metropolis of the United States and the home of our basic industries, we need not be surprised at the large percentage of our citizens who are engaged in the industries. In his address of welcome to the National Foreign Trade Council which held its sessions in the William Penn Hotel in this city, January, 1917, Mr. J. Rogers Flannery used figures with which many of us are familiar when he said:

"Pittsburgh is a city of big figures, big tonnage, and big payrolls, and we are very proud of her success. Her steel production was greater in 1912 than the steel production of all Great Britain. This district turns out fifty per cent. of the coke in this country, twenty-five per cent. of the soft coal, thirty-five per cent. of the steel, sixty per cent. of the tin plate and sixty-five per cent. of the glass. We lead the world in the manufacture of iron, steel, glass, electrical machinery, steel cars, air brakes, firebrick, cork, and aluminum, but we Pittsburghers appreciate that entirely too much tonnage goes out of this district in unfinished form and we are waging a very aggressive campaign to induce some of the finished manufacturers of our raw materials to locate in the Pittsburgh district. Very few of the people of this country know that Pittsburgh produces forty-five per cent. of the raw material for the hardware industries of this country, forty-four per cent. of the raw material for the agricultural implements, forty-five per cent. of the raw material for the automobile industry, and thirty-seven per cent. of the raw material for the machinery manu-

factured in the United States and we are growing as is proved by the fact that since 1900 our tonnage output has jumped from 57,000,000 tons to 157,000,000 tons in 1915, an increase of 300 per cent."

The Message of the Church for an Industrial Age

What about the responsibilities of the captains of industry who have achieved success in Pittsburgh? And what about the great army of men and women whose toil gives to Pittsburgh this industrial supremacy? Has the church any message for an industrial age? The stress and strife and struggle of our time are industrial and economic for commercial advantage. Our sins are industrial; our injustices are industrial; even vice has been commercialized; political scandals, due to commercial corruption, come and go. Everywhere there is a heart-breaking unrest. Rich men and poor men do not understand each other. Industry absorbs the life of the people. Successfully covetous people think they do not need the church, and the unsuccessful feel that the church is muzzled by its rich pew-holders, and dare not speak out against the crass materialism and gross injustice which, like dry rot, are eating the very heart out of our life. The truth is, we must have a message for an industrial age, or cease to be moral leaders.

But the church has spoken. Nearly every denomination has given utterance to its demands and faith concerning industrial and social questions. The united voice of the churches concerning principles and measures of social progress is expressed in that statement which has come to be popularly known as " the Social

Creed of the Churches." Not only has it been adopted by most of the churches separately; but it has also been adopted by the Federal Council of Churches. It reads as follows:

The Social Creed of the Churches

The churches must stand for:

- Equal rights and complete organized justice for all men in all stations of life.
- The protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.
- The fullest possible development for every child, especially by the provision of proper education and recreation.
- The abolition of child labor.
- Such regulation of the conditions of toil for woman as shall safeguard the physical and moral health of the community.
- The abatement and prevention of poverty.
- The protection of the worker from dangerous machinery, occupational diseases, and mortality.
- The protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
- The conservation of health.
- The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.
- Suitable provision for the old age of the workers, and for those incapacitated by injury.
- The right of employees and employers alike to organize, and for adequate means of conciliation and arbitration in industrial disputes.
- A release from employment one day in seven.
- The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
- A living wage as a minimum in every industry, and for the highest wage that each industry can afford.
- A new emphasis on the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Logically, a number of the items in the foregoing statement relate themselves to other chapters of this book. Let us here pay heed to those that particularly belong to this chapter, rearranging the order of them to suit our idea of logical sequence.

I. "The churches must stand for the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment."

The only "property right" which many men have is the right to work. It is a spiritual necessity. Spiritual development results from the exercise of this right, and spiritual disaster follows its denial. It is not in harmony with the divine economy that some men should work and others should be idlers. During the middle and latter part of the year 1915 a survey was made of "The Strip," in Pittsburgh, and it was found that men of some groups were employed only about three eighths of the time.

Of course, there are some people who are unemployable, some who are inefficient, some who are vicious and incorrigible. The problem they present to society and the church is not so much to find employment as to discover the cause of their viciousness or inefficiency. The group with which we have to do now is composed of those Carlyle referred to as "perhaps the saddest sight that fortune's inequality exhibits under the sun, the man who is willing to work and can not find it."

A "Bureau of Employment" under the Department of Labor and Industry was established by act of the legislature of the State of Pennsylvania in

1915. Pittsburgh district offices were opened in the Hartje Building, March, 1916, with Samuel H. Thompson as superintendent. Section 13 of the Act orders that "Each district and local office shall have a representative council, appointed by the commissioner. The council shall consist of six members, one of whom shall be a woman, and all of whom are citizens of the United States and of the State, and residents of the district where the council is to serve. One member shall be an employer, not a member of any employers' association; two members shall be representatives of employers' organizations; one member shall be a working person, not a member of any organization of working people, and two shall be representatives of organizations of working people."

Among the duties of the Council we find the following:

"Devise methods and take steps toward the regularization of employment in the various industries and seasonal trades of the district.

"Devise plans and take steps to promote public improvements by municipalities of the district, during seasons of unemployment.

"Cooperate with any person, employer, association, or organ of the press in accomplishing the aforesaid purposes.

"Appoint sub-committees to deal specially with any subject which the council has power to investigate or act upon, but each sub-committee shall be presided over by a member of the council.

"Hold meetings at least once each month, or oftener if required, for the accomplishment of the aforesaid purposes; such meetings to be called by the chairman of the council, or to be fixed at any regular meeting of the council."

Section 15 explicitly declares that "the Bureau shall neither charge nor receive fees, directly or indirectly, for any service or benefit rendered to those availing themselves of advantages provided. No official, employee, or person associated with the Bureau in the performance of its duties shall charge, demand, accept, or receive, directly or indirectly, any fee, compensation, contribution, or gratuity for any service or duty performed as an official or employee of the Bureau."

The Bureau is not allowed to render any assistance where an industrial dispute, strike, or lockout exists.

For the first ten months that the Bureau was established in Pittsburgh (March, 1916 to January 1, 1917), 8,111 persons applied for work; 6,119 of these were referred to positions; and 5,616 secured positions. In the same ten months, 1,561 individuals or concerns petitioned the Bureau to furnish them with help.

Properly organized cooperation between manufacturers, farmers, and gardeners would be a practical measure that would make for the absorbing of an enormous mass of unemployed. Changing employees from one form of work to another in the same establishment will often result in three benefits: it will help to distribute through the year the production of an article for which there is only a seasonal demand; it will break the monotony of labor; it will democratize labor in the shops. Much good, also, could be done by thorough cooperation of men and managers. It ought to be illegal for an employer to lay off an employee without notice. It is just as great a responsibility to keep the wheels of industry moving as to keep the doors of a bank open. Church and state ought to cooperate with employers in this important task.

When a period of unemployment comes upon a community, the churches ought to set themselves diligently to the task of finding work, first in their own parishes, and then by working with established agencies in the community, state, and nation. There ought to be a complete system of labor exchanges, and there ought to be social insurance against unemployment.

The church should proclaim aloud the inherent right of every man to work, until the nation hears it; for, as the Reformed Church in the United States has declared: "The church may, and often should, use the sacred right of petition to the civil authorities in favor of the passage and execution of such laws as will help to overthrow wrong, to ameliorate the social conditions, and to encourage right relations between all classes."

II. "The church must stand for the protection of the workers from dangerous machinery, occupational diseases and mortality." [1]

This is an up-to-date application of the sixth commandment, "Thou shalt not kill." All greedy and selfish oppression, all carelessness and negligence that lead to death are violations of this commandment. Murder by gradual process is murder still. It is despicable and damnable to get one's living out of the destruction of other lives. A bulletin issued by the United States Bureau of Labor says that 30,000 wage-earners are killed every year by industrial accident, and that 500,000 are seriously injured. It is also estimated that there are over 13,000,000 cases of sickness each year among industrial workers, and 50,000 deaths from industrial diseases, and that at least one third of this suffering and mortality is preventable. Balch says that in the United States in 1909, nine railway employees were killed every twenty-four hours and one either killed or injured every seven minutes. As many lives have been sacrificed to industry in this country during the last four years as fell on the field

[1] The general subject of Health is taken up in the next chapter; here we touch only upon the occupational phase of it.

of battle during the four years while the Civil War raged.

A great industrial leader is reported to have said: "We are forced by the pressure of our business to use up one batch of men as fast as we can, then throw them aside and get another. Until this sin is cast out of our community life, God says to us: 'Though you make many prayers in my house, I will not hear you; though you stretch forth your hands all the day long, I will turn away mine eyes from you for your hands are red with blood.'"

In Allegheny County in 1916, there were 3,259 violent deaths reported to the Coroner's office. The Coroner praises our industries for their worthy efforts to save life. But are there not more sacrificed still than is necessary? For of this total number of violent deaths in Allegheny County in one year, 27 were asphyxiated; 79 were burned to death; 3 were electrocuted; 4 were killed by explosions; 4 were crushed by elevators, and 2 fell down elevator shafts; 171 were killed by falling from scaffolds, windows, etc.; 83 lost their lives in our mines; 157 in our mills; 216 by railroads. I do not have the figures for the great number who were injured in industry.

The noise of the mills often dulls the hearing of the workers. The modern methods of industry make an enormous demand upon nervous energy, resulting too often in nervous strain.

One of the hard conditions which the working force must face in iron and steel manufacture is heat. The puddler's position is the hottest one in an iron works. Many of the firms have installed excellent ventilating systems. The effect of working in the heat is notice-

able in making the faces red, and sometimes causing pimples and roughness of the skin. The drinking of water produces perspiration which may be healthful within certain limits, but beyond these limits results in weakening the whole system.

There is always a fine dust in the air of a steel mill. It is not very noticeable at first, but after being in a mill or round a furnace for a while, one always finds his coat covered with minute shining grains. A visitor experiences no ill effects after a few hours in the mill; but the steel workers notice it, and they declare that it gives rise to throat troubles. Many a worker justifies his daily glass of whiskey on the ground that "it takes the dust out of my throat." The irritation of the throat and air passages caused by this mineral dust may lead to catarrh or even to tuberculosis.

The records kept by the Association of Iron and Steel and Tin Workers show that the diseases causing most of the deaths are of a sort likely to be induced by dust, heat conditions, and sudden changes in temperature. Tuberculosis leads and pneumonia stands second.

But progress is being made. "Safety first" campaigns are being carried forward with good results by most of the firms. New factories are neither so low nor so dark as the old ones: take the Westinghouse works, for example of light and space. The dark shop is both an economic and a health evil. Some factories are now scientifically ventilated, and the temperature is rigidly supervised: visit the Heinz factories for an illustration of this, as well as for stress on cleanliness and order. The United States Steel Cor-

poration is spending $750,000 annually in accident prevention, is giving its own time and that of hundreds of employees, is running hospitals and a museum, and is publishing books and pamphlets on safety and sanitation. They have a man in every drafting-room checking all blue prints for safety. Their equipments run from a simple first-aid kit to a fully equipped hospital with nurses and doctors always in attendance. The Pittsburgh Railways Company periodically issues "Safety first" instructions to the public. New shop-makers are also possessed of a conscious ambition for beauty: note the approach to the Mesta Machine Shops; or note how the sixty-seven miles of roads within the yards of the Homestead steel mills have been paved and beautified by putting grass plots and flower-beds wherever space could be obtained. Managers of factories and department stores have learned that annual outings and picnics oil the human machinery. Such features are encouraged by most, as are also athletic fields by some managers. Club affairs are run by some companies, like the Westinghouse; and dining-rooms are provided for employees by others, like the Ward Baking Company and the Peerless Biscuit Company. The railroad companies are supporting that fine type of welfare work known as Railroad Young Men's Christian Associations.

A state law now provides for an Industrial Board, to which great powers are given. For example, one section reads as follows:

All rooms, buildings, and places in this Commonwealth where labor is employed, or shall hereafter be employed, shall be so constructed, equipped, and arranged, operated, and conducted, in all respects, as to provide reasonable and adequate protection for

the life, health, safety, and morals of all persons employed therein. For the carrying into effect of this provision, and the provisions of all the laws of this Commonwealth, the enforcement of which is now or shall hereafter be entrusted to or imposed upon the Commissioner or Department of Labor and Industry, the Industrial Board shall have power to make, alter, amend, and repeal general rules and regulations necessary for applying such provisions to specific conditions, and to prescribe means, methods, and practises to carry into effect and enforce such provisions.

The board thus empowered has adopted a number of safety standards covering such phases of industry as power transmission machinery, stationary steam engines, machine tools, forging and stamping, polishing and grinding, wood-working machinery, bakeshops, fire prevention, canneries, boilers, foundries, cereal mills, grain elevators, lighting code, elevators, etc.

In addition to these, a number of laws have been placed upon the statute-books of Pennsylvania providing for the health and safety of workers in the different industries.

You will notice that the reason for the law is to protect the "life, health, safety, and morals of all persons employed." This is fine, and would be nearly all we could ask if the law were not so flagrantly ignored. Dust, semi-darkness, inadequate protection of dangerous machinery, wretched sanitary conditions, and crass immorality are still found in many of the factories. It is unthinkable that these deplorable conditions exist without the knowledge and inexcusable negligence of the factory inspectors.

It is interesting and stimulating, but not surprising, to note that before a single one of the above named laws was passed the Protestant churches of America had put themselves on record as standing "for the

protection of the worker from dangerous machinery, occupational diseases, and mortality."

But the work of the church in this particular is not yet done. The church must show the way in civic duty. The state awakens, follows, and finally catches up with its task. Therefore, let each local church ascertain whether healthy or unhealthy conditions prevail in the industries in its community. Let the social service committee from each church secure from the State Department of Factory Inspection and the Department of Labor and Industry copies of the laws that have been passed, and circulate these laws among the people of the neighborhood. Let the church educate the community concerning occupational diseases, industrial hygiene, etc., and let it lend encouragement to those firms that are doing their best in the protection of life, health, and morals. Let it report at once all violations of the law of which it has any knowledge. Above all, let the church preach with fervor the sacredness of life. The Latin philosopher, Seneca, said: "*Homo sacra res homini,*" "Man is a sacred thing to man." The writer of Genesis (9:6) gives the reason for the sacredness of man in these words: "For in the image of God made he man." We must look upon our fellow-man as a divine creature of the Divine, whose death is solemn as the unveiling of unknown and unending destinies.

III. "The church must stand for the abolition of child labor; and for such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community."

That little children were ever driven to rude and ill-paid toil by day and by night for profit will seem

as preposterous to the next generation as the fact that human beings were once bought and sold in slavery seems to us to-day. The blind greed of parents that forced or allowed little ones to work in mill and mine and factory, as well as the ruthless industrial system that encouraged such an unmitigated curse, will be roundly denounced in life's to-morrows. The church, recognizing that the child is the material out of which the kingdom of God is built, has for years insisted that child labor must go.

We in Pennsylvania need not clamor now for the enactment of a law to prohibit this nefarious practise; for our legislature in May, 1915, gave us a very good law. But we must insist upon the enforcement of that law. It forbids employment of children under fourteen years of age at any time. It forbids the employment of children between fourteen and sixteen years of age unless at the same time they attend school at least eight hours each week. It prohibits the employment of any one under sixteen years of age for more than fifty-one hours in any one week; or more than nine hours in any one day (it ought to be eight); or before six o'clock in the morning, or after eight o'clock in the evening, of any day. It prohibits the employment of children under sixteen years of age in what are deemed dangerous occupations, and under eighteen years of age in what are considered most dangerous. No one under twenty-one is allowed to work as messenger before six o'clock in the morning or after eight o'clock in the evening. No boy under twelve and no girl under twenty-one is allowed to sell papers. No boy under fourteen and no girl under twenty-one is allowed to shine shoes, or do any other

such work. Before any one under sixteen years of age is permitted to be employed for any sort of work an employment certificate must be secured from the proper school official.

We also have a law designed to regulate the employment of women. It is well that some attempt is made along this line; for there are more than 100,000 women wage-earners in Allegheny County.

Probably the three main things that conspire to this invasion of industry by women are: (1) woman's achievement of economic independence; (2) the lightening of the load of toil by the invention of labor-saving machinery; (3) the insistent demand by employers for people who are willing to work for lower wages.

This last item is quite complex. Oftentimes women are forced to work because the men do not make enough to keep the home. The women are hired because they will work for less than the men will. This very fact tends to keep down the wages of the men. And the low wages of the men force more women to work, and so on it goes.

What are going to be the results of women's work? Who can tell? The employment of girls and young women in rolling cigars or operating some automatic machine that requires neither ability nor training of intellect or character is not fit preparation for wife-hood and motherhood. Concerning the effects upon their health, Justice Brewer, in handing down a decision upholding the constitutionality of short-hour legislation, said: "Long hours of labor are dangerous for women because of their special physical organization. The two sexes differ in structure of body, in

the functions to be performed by each, in the amount of physical strength, in the capacity for long continued labor, especially when done standing; and as healthy mothers are essential for vigorous offspring, their physical well-being becomes an object of public interest and care in order to preserve the race. Her physical structure and the proper discharge of maternal functions, having in view not only her own health, but the well-being of the race, justify legislation to protect her."

There is a closer relation between low wages and fatigue and a life of vice than many people are willing to believe. Industrial employment of women also contributes largely to race suicide. There is no section in Pittsburgh where women are more generally wage-earners than in the Twenty-second Ward (the Robinson Street section on the lower North Side). The general birth-rate for the city as a whole for a period of three years has ranged from 27.3 to 27.8 per cent. per 1,000 of the general population; while in the Twenty-second Ward it has ranged between 17.1 and 20.7 per 1,000. The Twenty-second Ward is drying up from the standpoint of natural increase. Is this true of all communities where women have plunged into industry? This ruthless destruction of prospective maternity can only mean national disaster and decay.

Many states have adopted legislation regulating the hours of labor and conditions of employment of women. Pennsylvania took such action in 1913. The law is inadequate; but such as it is, it ought to be lived up to. The main provisions of this law are the following:

(1) No female shall be permitted to work in connection with any establishment more than six days in any one week, or more than ten hours in any one day. Exceptions are made for females engaged in the canning of fruits and vegetables.

(2) No female shall be employed in any manufacturing establishment before six o'clock in the morning or after ten o'clock in the evening; if under twenty-one years of age, not after nine o'clock in the evening. Exception is made for telephone operators.

(3) If the female works for more than eight hours a day, a period of at least forty-five minutes must be allowed for the mid-day meal; and if the workday is eight hours long, the mid-day period must be not less than thirty minutes.

(4) Conveniently accessible seats, at least one for every three female workers, must be provided.

(5) Suitable and convenient wash and dressing-rooms and water-closets must also be provided.

(6) In establishments where injurious fumes, dust, or gases prevail, lunch rooms must be maintained.

(7) In the same kind of establishments exhaust fans are to be kept running.

(8) A sufficient supply of clean and pure drinking water must be provided for the female workers.

(9) Every employer of female labor must keep posted, in a conspicuous place in the room where they work, an abstract of this law.

Heavy penalties are prescribed for violations of both the child-labor law and the women-in-industry law.

The first thing for the church to do in these matters is to educate! Educate people of both sexes and people of all ages concerning the matters referred to in the above discussion.

The second thing is to demand the rigid enforcement of both the foregoing laws. We have volumes of laws, good in themselves, that are never enforced. Every Christian ought to be a committee of one to report all violations of these laws.

The third thing is to agitate for the eight-hour day for women and children.

The fourth thing is to secure equal pay for equal work.

IV. "The churches must stand for the right of employees and employers alike to organize, and for adequate means of conciliation and arbitration in industrial disputes."

Labor unionism is not as strong, proportionately, in Greater Pittsburgh as in other industrial centers of the United States. The reason, laboring men say, is because the back of organized labor was broken in the great Homestead strike of some years ago. Nevertheless, there are in Allegheny County about 150,000 toilers who belong to trade and labor unions. Nearly all the employers belong to employers' associations.

In the earlier days the owner of the mill or factory knew every employee personally. The flow of sympathy through the channels of acquaintanceship conserved, in those days, the human interest of the workers. There are a few instances, like the Oil Well Supply Company, where this personal interest still exists, but they are very few. The owners of our industries may live in Pittsburgh, New York, or San Francisco: it makes little difference where, so far as any personal contact between them and the toilers is concerned. The result of absentee ownership is that profit generally becomes the sole consideration at the expense of human welfare.

In recent years great improvements have been made in conditions of industry, and unprecedented prosperity has prevailed. But in spite of these things there have been many bitter industrial struggles, and there is a constantly increasing social unrest. What is the trouble?

An analysis of recent industrial disturbances in the Pittsburgh district shows that most of the serious

strikes have been for a "recognition of the union." Labor's real reason for demanding a recognition of the union is that the men may have a voice in the direction and control of industry and in determining the conditions of work which so profoundly affect their lives. Fellowship, brotherhood,—that is what they want.

But somebody says: "Why must the churches stand for the right to organize?" Because, as the Presbyterian General Assembly (1910) put it: "Our social problems exist by reason of the operation of the fundamental principles of Christianity, and the Christian church is therefore under an unmistakable obligation to contribute to their solution."

"But," this person insists, "organized labor has been unfair in its treatment of the negro and others, and has more than once stood condemned of lawless rioting, violence, and even murder."

That is too true. But it is not the only sinner; for organized capital has still more often stood condemned of wickedly advancing prices on staple commodities, of adulterating foods and fabrics, and of suborning legislation.

But this does not say that capital is altogether bad. "We especially commend all those employers, whether individuals or corporations, who, in the conduct of their business, have exhibited a fraternal spirit and a disposition to deal justly and humanely with their employees, particularly as to wages, profit-sharing and 'welfare work,' hours of labor, hygienic conditions of toil, protection against accidents, and willingness to submit differences to arbitration. We recognize the perplexities that arise in great industrial operations,

and sympathize with those who, while carrying these burdens, are yet striving to fulfil consistently the law of Christ." [1]

Neither do a few outrages brand organized labor as being fundamentally harmful. As I conceive it, the labor movement is, ideally, a moral movement. Its demands are moral justice and righteousness in the carrying on of business, and its ultimate end is moral culture. So far as my observation goes, whenever a strike has the moral sympathy of the people, it succeeds, and when it does not, it fails. Apparent defeat is often real success.

Organized labor also has banished into oblivion that miserable old idea of an inherent difference between the work of head and hand, and has established their equality in the betterment of the world. It has invariably been on the right side of great moral issues, as in the old abolition days. It has exerted a strong influence in inducing men not to neglect the divine right of suffrage. It has often promoted temperance. "Stop your cursed drinking!" was the advice given on all occasions by a noted organizer of labor. In one prominent union any member losing work through drink is fined one dollar.[2] Some unions have gone so far as to impose a fine for profanity. One of our most progressive and fair-minded educators, Prof. R. T. Ely, has had the courage to state that "trade unions are almost the foremost of our educational agencies, ranking next to our churches and public schools in their influence upon the culture of the masses."

[1] Methodist Episcopal General Conference, 1908.
[2] *The Iron City Trade Journal.*

CARNEGIE STEEL COMPANY, HOMESTEAD WORKS

(The lower panorama is the right-hand continuation of the upper)

"But the unions are instigators of strikes," says some one. Yes; but they are also the preventers of strikes. The Committee on Industrial Relations of the Pittsburgh Christian Social Service Union has made a most comprehensive study of the strikes in the Pittsburgh district for the year 1916. They sum up the result of their impartial study as follows:

"Possibly the most significant fact ascertained in this study is that the most serious strikes have been spontaneous among unorganized workingmen who have effected some kind of an organization as a result of the trouble. In other words, it is not the work of professional agitators working in the interest of labor unions. In none of the strikes among unorganized workers have we discovered the presence of representatives of the Federation of Labor except in the Westinghouse, and in that case they did not appear on the scene until after the trouble started. There has been no important strike by organized labor (outside of the street-car strike, which was amicably settled) except that of the molders. It is notable also that in the sheet metal mills, such as the Lockhart Iron and Steel, which have collective bargaining with labor unions and use a sliding scale, there has been no trouble.

"Notwithstanding the fact that the cost of living has apparently risen more than the average wage rate, it appears that demand for more money has not been the chief factor in our industrial unrest, but rather the demand on the part of labor for a larger share in the direction and the control of industry. It is a part of the great struggle going on between employers and employees as to the method of the conduct of the in-

dustry, the settlement of which demands the best brain and conscience of the age."

The next great demand is for industrial democracy. There can be no peace in industry without justice; and what justice is can be determined and maintained only by the common consent of all concerned.

The first method of realizing democracy in industry is "through collective bargaining, which means that instead of each individual working man being forced to make his own contract with the concern for which he works, a bargain is made as to hours, wages, and conditions of labor for himself and his companions, through a person or persons representative of his group. It is only by organization that the workers can meet on any terms of equality the representatives of organized capital." [1]

The Pittsburgh Coal Company Relief Department is managed by a committee made up as follows: the general manager of mines, three persons chosen from the mine employees at the annual convention of delegates, and three persons chosen by the board of directors of the Pittsburgh Coal Company. This has worked well. Why should there not be some such proportionate participation in the actual management of an industrial enterprise, through the chosen representatives of all those engaged in it: the owners or stockholders, the directors, and at the same time the wage-earners?

For the promotion of industrial peace, "the men of the church in every community should have a committee on conciliation and arbitration, and in a brave and intelligent way they should accept their task of mak-

[1] Congregational National Council, 1915.

ing peace among men." [1] The three things for this committee to do are, first: demand adequate means for publicity of all points at issue. Second: to promote the spirit of fair play between employers and employees and make the Golden Rule the rule of conduct for both, and the spirit of the good Samaritan and the Beatitudes of Jesus the Magna Charta of our industrial life. Third: to maintain industry in peace by the method of industrial democracy.

V. "The churches must stand for a new emphasis on the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

According to the last census there were in the Pittsburgh district 2,369 industrial establishments. They were capitalized at $642,527,046.

In these establishments there were 20,692 salaried employees, receiving a total of $24,934,082; and there was an average of 139,285 wage-earners, receiving a total of $90,115,842. That is, the average yearly salary was $1,204; and the average yearly wage was $646.

The total cost of materials used in these industries for that year was $366,892,433; and the total miscellaneous expenses were $37,878,296. Adding together the total amounts paid for salaries, wages, materials, and miscellaneous expenses, we have $519,818,653. The value of the products for that year was $578,815,493. That means that the difference between the total expenditure and the value of the products was $58,996,840. Who received that enormous gain? If it

[1] Northern Baptist Convention, 1913.

be said that it is interest on the capital invested, it is more than a legal rate, for it is between nine and ten per cent. on the total capital (and probably part of it is "water").

The church has long demanded of its members the spirit of the generous Christ in the giving away of gain. It is now demanding the spirit of the just Christ in the acquisition and use of property. "The church stands for the ideal of social justice, and demands the achievement of a social order in which there shall be a more suitable distribution of wealth, in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress." [1]

Various schemes have been proposed for the more equitable division of the product of industry. The system that has been in vogue for some time is the *"wage system."* It is determined by a mutual agreement between capital and labor. It has never been entirely satisfactory, and neither capital nor labor to-day feels that it is the final system.[2] In attempts to correct its injustices we have heard much about "the living wage," "the minimum wage," the "bonus system," "the sliding scale," etc. All of these have led to observation and experiments more or less scientific.

Another scheme is known as *"profit-sharing."* It consists of "an agreement, freely entered into, by

[1] Protestant Episcopal General Convention, 1913.

[2] The discussion of "wages," and their relation to living standards, etc., will be taken up in Chapter IV.

which the employee receives a share, fixed in advance, of the profits." In some instances the profit is paid in cash, in others it is paid in stock. This latter brings the employees into the enterprise, giving them an investment as permanent as the business is. The Ward Baking Company and the Pittsburgh Coal Company definitely encourage the buying of stock by their employees. Since 1902 the United States Steel Corporation has each year (except 1915) offered a limited amount of stock on special terms to officers and employees. The amount depended on the wage and salary.

A third device is known as *cooperation.* It is an association that sometimes aims to save the middleman's profit; sometimes the producer's profit; and sometimes saves "for its membership through their combined capital and combined credit."

Fourth is the "*single tax,*" which would place a single tax on the rental value of land and thus gradually absorb the unearned land values for social purposes.[1]

The fifth proposal is known as *collective ownership,* or "socialism." Strictly speaking, it is not so much a plan as a principle. It calls for "the collective ownership and democratic management of the means of production and distribution."

The church must not become a partisan. It must resent with passion any label that would identify it with any politico-economic scheme. But there are two things the church must do.

First: proclaim the religious responsibility of

[1] The discussion of taxation is taken up in the next chapter, where it properly belongs.

property. The rights of property do not do away with the rights of the poor. The strong must bear the burdens of the weak.

Second: proclaim Christ's standard of greatness. "Whosoever would be great among you, let him be your servant." To compete for first place after the manner of Jesus means to serve; for the only greatness is service. Make this rule obtain, and men will point with pride to their industries not because they pay big dividends, but because they contribute to human welfare. Let the man who has a genius for business consider it a call to a field of activity where he can help others to find a richer, fuller life.

VI. "The churches must stand for suitable provision for the old age of the workers, and for those incapacitated by injury."

Statistics prove that those injured in our industrial system bear far more than their share of the burden of disability. "The Pittsburgh Survey investigated the cases of 526 killed by work accidents; 258 were married men; 470 children under sixteen years of age were left fatherless; thirty-eight per cent. of the single men were quite without dependents. One half of the families of the married men suffered the entire loss; that is, there was no compensation or merely funeral expenses. One fourth received more than $500. Sixty-five per cent. of single men stood the entire loss. Seventeen per cent. of the single men received more than $500; 139 married men received $74,305, while their total yearly wages were $109,-262. The total compensation paid to the widows was less than three fourths of their first year's income loss. The dependents of 149 were in Europe, and nineteen

families were returned to their native land. Thus forty-three per cent. of fatal accidents leave a poverty problem in Europe."

The public conscience became so aroused on this matter that in 1915 our State Legislature adopted the "Workmen's Compensation Act." The following epitome of it has been prepared by J. W. Leech, a member of the Workmen's Compensation Board.

Workmen's Compensation

Information Relating to Employers and Employees Who Have not Served Notice of Rejection of Article III, and Are Therefore Subject to its Provisions.

PASSED JUNE 2, 1915—WENT INTO EFFECT JAN. 1, 1916.

ALL ACCIDENTS:—

In Pennsylvania in "course of employment" causing *disability* for more than 14 days—or *death* in 300 weeks (except when *intentionally* self-inflicted or caused by a third person for *personal* reasons).

EMPLOYEES EXCEPTED:—

Domestic servants, agricultural workers, home workers, and casual workers not employed in employer's regular business.

COMPULSORY:—

On state, county, city, borough, township, school "or any other governmental authority created by the laws of this Commonwealth."

OPTIONAL:—

With all other employers and all employees.

NO COMPENSATION:—

Allowed for first 14 days, but employer must furnish reasonable medical services during this time; not to exceed $25.00 unless a major surgical operation is necessary, when $75.00 is the maximum.

NON-FATAL INJURIES:—

Rate is 50% average weekly wages—Time to run varies with disability—Total amount not to exceed $4,000.00.

Compensation not to be over $10.00 nor less than $5.00 per week, unless wages are less than $5.00 per week, then full wages are to be paid.

(a) Total disability—50% wages to end of total disability, not to exceed 500 weeks, nor $4,000.00.

(b) Partial disability—50% loss in earning power (difference between wages before, and after accident) to end of partial disability, not to exceed 300 weeks.

(c) Permanent injuries—50% wages for 175 weeks for loss of hand; 215 weeks for loss of arm or leg; 150 weeks for loss of foot; 125 weeks for loss of eye.

NOTE:—Loss of any two such members, not constituting total disability, the sum of periods for each. Loss of both eyes, hands, arms, feet, or legs equals total disability.

FATAL INJURIES:—

Rate varies with number of dependents—Wages (for computation) not over $20.00 nor under $10.00 per week.

Compensation therefore can not be over $12.00, nor under $1.50 per week. Time to run 300 weeks. (*)

Compensation not paid to widow, unless living with, or actually depending upon, her deceased husband at time of his death.

Compensation not paid to widower, unless incapable of self-support, and dependent upon his wife for support, at time of her death.

Reasonable expenses of last sickness and burial not to exceed $100.00 must be paid to dependent, if any; if not, then to personal representatives.

(a) If there be neither widow nor dependent widower, and 1 or 2 children survive, 25% wages to children until 16 years of age; 3 children survive, 35% wages to children until 16 years of age; 4 children survive, 45% wages to children until 16 years of age; 5 children survive, 55% wages to children until 16 years of age; 6 or more children survive, 60% wages to children until 16 years of age.

(b) If a widow or widower survive and no children, 40% wages to widow or widower for 300 weeks; 1 child, 45% wages to widow or widower for 300 weeks; 2 children, 50% wages to widow or widower for 300 weeks; 3 children, 55% wages to widow or widower for 300 weeks; 4 or more children, 60% wages to widow or widower for 300 weeks.

(c) If there be neither widow, widower, nor children, and

parents survive, 20% wages to parents or survivor, for 300 weeks if dependent to any extent upon deceased employee.

(d) If there be neither widow, widower, children, nor dependent parent, and brothers and sisters, actually dependent, survive: 1 brother or sister, 15% wages to brother or sister for 300 weeks; 2 brothers or sisters, 20% wages to them for 300 weeks; 3 or more brothers or sisters, 25% wages to them for 300 weeks.

(e) Non-residents of U. S.—Widows and children receive two thirds of amounts provided for residents. Widowers, parents, brothers, and sisters not entitled to compensation.

(*) Compensation must be paid to all children until they reach the age of 16. If this requires more than 300 weeks then the compensation for time in excess of 300 weeks, shall be as follows: 1 child, 15% wages until 16 years of age; 2 children, 25% wages until 16 years of age; 3 children, 35% wages until 16 years of age; 4 children, 45% wages until 16 years of age; 5 or more children, 50% wages until 16 years of age.

INSURANCE:—

Every employer electing to come under Art. III, must insure to cover his liability to his employees and may do so in—

1. The State Insurance Fund,
2. A stock company,
3. A mutual company, or
4. Carry his own insurance, if permitted by the Board.

NOTE:—If, after 30 days' notice, he should fail to insure, an injured employee, his dependents, or his personal representative, if injury is fatal, *may elect* to sue at law for damages under Art. II, or demand compensation under Art. III of the Act.

As to need for suitable provision for the old age of the workers suffice it to say that the ever-increasing high cost of living works great hardship upon unemployed old age, while the growing demand for speed and efficiency in industry makes it increasingly difficult for old age to secure employment.

As I see it, there are five things for the churches to do.

(1) Encourage Christian employers to bring standards of compensation to a higher state of development than at present provided by law.

(2) Urge upon the community the Scriptural honor and respect for old age.

(3) Secure for the workers, if possible, an increased income, and inculcate habits of sobriety and thrift among them. It is right and good for one to own his own home, and to develop and keep it. It is the height of foolishness to ape the rich. No wise young man will try to satisfy an automobile appetite on a wheelbarrow income. It is absurd to discount to-morrow's independence for to-day's good time. Saving is a good habit to form. A savings account is a battery where month by month something may be stored up for use in that day when one's producing mechanism is worn beyond repair.

(4) Urge employers who have made no provision for the old age of their employees to do so. There are employers, kissed by the sun of prosperity and fanned by the south wind of popularity in a certain social circle, who cannot understand for the life of them why they should be concerned about these men worn out by unceasing labors, long hours, poor pay, and scanty comforts; and about those women grown old before their time, bearing burdens of responsibility God never meant they should bear.

But pension funds are rapidly being provided by most firms. Let me cite a few illustrations. The Pennsylvania Railroad system includes all employees. Those who have been in the service twenty-five years may retire, regardless of age; and those who reach the age of seventy must retire. The pension is one per

cent. of the average salary of the last ten years for each year of service.

Each employee of the Pittsburgh Coal Company pays three cents a month into a pension fund, to which the Company adds three cents per member per month. Employees who have kept up their three cents a month and have been continuously employed at the mines for a period of ten years or longer, and who through old age, accident or sickness, are permanently unfitted to earn a living, are pensioned at the rate of $10.00 per month, and in addition $75.00 is paid for funeral expenses.

Since 1910 the United States Steel Corporation has administered a fund of $12,000,000, of which Mr. Carnegie gave $4,000,000. Its principal features are:

(a) Compulsory retirement for men at seventy years of age and for women at sixty years, after twenty years' service.

(b) Retirement at request of employee or his employing officer after the age of sixty for men and fifty for women, after twenty years' service.

(c) Retirement by reason of total permanent incapacity after fifteen years of service.

(d) Pension basis:—For each year of service, one per cent. of the average monthly earnings for the last ten years of service.

(e) Credit for service rendered to any of the plants of the subsidiary companies of the United States Steel Corporation or to the predecessors of such companies.

(f) Minimum pension, $12.00 per month; maximum pension, $100 per month.

(5) Agitate for public action. Germany, Den-

mark, New Zealand, Australia, and other governments have provided for old-age pensions.

VII. "The churches must stand for the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life."

Some reasons why we have so much "labor trouble" are implied in the foregoing sections of this chapter. But the one thing above all others that takes the zest out of work is the long day. It is worthy of note that the most important strikes which the Pittsburgh district has seen in recent years have been for the shorter day.

The scientists now have a term for the result of drawing upon physical forces that should be inviolate. They call it "auto-poison," fatigue poison. Long hours of labor produce in the human system a true toxic condition.

Some people still seem to think that the short day is desired so that the worker can carouse and drink. But those who have studied the situation with any care know the falsity of that. There is an economic reason for contending for the shorter day. "An eight-hour day in a properly managed shop yields as large a quantity of work as a ten-hour day, and cuts out almost entirely certain irritations and interruptions which always have characterized the longer work period. As for labor, it has become an axiom in its circle that 'shortening the day increases the pay.' There is many a manufacturer that will tell you that shortening the day increases the profits." [1]

[1] Tarbell: *New Ideals in Business*, p. 167.

Health reasons plead for the shorter day. As long as the eleven- or twelve-hour day prevails, attempts to improve health conditions in industrial establishments are largely nullified. When times are prosperous the men are chronically tired. The upsetting of all the natural customs of life every second week by the day and night shift is in itself inimical to health. In the daytime the men get only four or five hours of sleep.

A continual state of over-fatigue results in lowered vitality and a weakening of disease-resisting power. Fatigue, then colds, then tuberculosis, then death—how often has that story been told!

But the higher life is also at stake here. The overstrain of long hours blunts the finer feelings, and leaves the life fit to respond only to the baser impulses and coarser pleasures. More liquor is consumed and more vice is practised in twelve-hour communities than in any others. Such toilers seldom go to a public library, and if they go to church they are so jaded and tired that they get very little good out of the service. The higher life must be developed. Men do not live only to work.

President Wilson recently said that the eight-hour day was generally accepted by society. But before he said that, the Federal Council of the Churches of Christ in America had declared that "anything over ten hours is an abuse which ought not to be sanctioned by a Christian employer, nor tolerated by a Christian industry." To which the General Conference of the Methodist Episcopal Church added: "It is our further belief that in many of our large industries the strenuous working conditions make immediately necessary the eight-hour day."

VIII. "The churches must stand for a release from employment one day in seven."

Christ's statement, "The Sabbath was made for man," is of permanent and universal importance. The Sabbath was made for man because man needed it. The Sabbath was made for man, but not for man to destroy. The Sabbath was made for man, therefore man ought to have it.

The complex and highly organized life of to-day makes practically impossible the universal observance of Sunday. Sunday street-cars, trains, hotels, telephones, certain departments of blast furnaces, etc., will continue to operate on a seven-day schedule. But all such work should be reduced to the minimum, and all people so employed should have one rest-day in every week.

But our special plea is for the proper observance of God's command, "Remember the Sabbath Day, to keep it holy." It makes no difference which word we use, whether "Sabbath," or "Sunday," or "Lord's Day," for in our English tongue, and in Christian thought, they are synonymous terms. But in the Hebrew language, in which the Commandments were originally written, the word "Sabbath" means "rest."

Physical rest was assured to the Jew one day in seven. Now, if the Jew of Palestine, whose work was minding sheep, or tending vines, or casting fishing nets, needed the Sabbath, how much more does the modern toiler need it! There was no such wearing hurry and pressure among them as there is among us. The 14,000 men in Allegheny County who work twelve hours a day seven days a week are little more

than the slaves of those for whom they work. It is not possible for these men to culture the mind and soul. Besides, the Sabbath day of rest promotes physical efficiency. The man who rests on Sunday will work better and do better work the rest of the week.

Among the literature displayed at the World's Exposition in Paris, in 1892, was the argument of Dr. Haegler, of Basel, the world's greatest specialist on the relation of the Sabbath to hygiene. He showed (following experiments of Voit and Pollikofer) from examinations of the corpuscles of the blood, that the night's rest does not fully restore the day's waste, but needs to be supplemented by the weekly rest, that a man does not take as full a breath when absorbed in work as when at rest. Scientists estimate that a man breathes from one to two cubic inches less at each breath when earnestly at work than if perfectly at rest. Estimating on the basis of one and one half inches per breath for eighteen breaths per minute, there will be a loss of 12,960 cubic inches in eight hours of work, as compared to the same length of rest. Meantime the worker is using more oxygen than he breathes, and drawing the excess out of the "bank of his own body." In the case of a certain laborer, taken for example, the debt to nature thus made in one day's work is one ounce. He sleeps, and breathes more oxygen than he uses, but gets back only five sixths of his lost ounce. At the end of the week he is an ounce short, a whole day behind, nature saying, "You need rest." Certainly the laboring man's tired body demands one day of rest in seven.

P. J. Maas, general organizer of the American Fed-

eration of Labor, says, " Seven days' toil, year in and year out, means that man is nothing but a slave to those who are able to buy him. Close every place of business, even the confectionery, ice-cream, soda-water, and other shops, and bank the fires in the furnaces; let the hum of machinery cease and give every man a chance to recuperate strength and improve his mind. If man's greed for gain is to prevail over natural and physical laws, the time will come when labor on every day of the week will be the rule for the majority and rest the privilege of the favored few." I like the oft-quoted, quaint rhymes of Sir Matthew Hale:

A Sunday well spent
Brings a week of content,
And health for the toils of to-morrow.
But a Sunday profaned,
Whate'er may be gained,
Is a certain precursor of sorrow.

The proper observance of the Sabbath is necessary for our mental health. Man is not only a physical being. He has also a life of the mind which demands occasional relief from the incessant toils and anxious brooding of secular life. Teachers and students, business and professional men, clerks and stenographers—all workers with the mind need this day. Not only does the day mean rest; its proper observance, which always must include a study of the Word of God, means also intellectual enrichment. Ralph Waldo Emerson was not always what we call orthodox in his statements but he never came nearer the truth than when in 1827, in his young manhood, he wrote

A TYPICAL MINING TOWN, MONTOUR MINE NO. 1, SOUTHVIEW, PA., SIXTEEN MILES SOUTHWEST OF PITTSBURGH

in his *Journal:*[1] "The Bible is an engine of education of the first power. It does more than all other books. It is an index everywhere of light all over the world. Where the book is found and honored there is light. Where it is not found, there is darkness. The Sabbath does more for education than all books and schools and institutions besides united. It is one seventh of the week. It is one seventh of the year. It is one seventh of the life. The child that has lived in the light of no other opportunity, at seven years has had one year of education. The man at threescore and ten has had ten years of religious education."

Socially the day is of great value. It ought to be the happiest day in family life, a day when husband and wife and children can enjoy to the full what Longfellow calls "the dear delicious, silent Sunday, to the weary workman, both of brain and hand, the beloved day of rest." Deeds of kindness should have an added charm. And then, the knitting-up of the breaks in family concord and affection at the fireside, or the afternoon walk out into the country to see "Jack-in-the-pulpit" and to listen to the music of the invisible choir!—who can estimate the worth of that?

And in the larger meaning of the word "social," the right observance of the Sabbath is of unmeasured importance. The home is the unit of society; the community, the state, and the nation root in the home life and to some extent draw from it their spirit, strength, and safety. Sunday has meant more in the fortifying and maintaining of the home than we commonly think.

[1] Volume II, p. 176.

Many of our present-day labor troubles are the result of the peevishness and the enfeeblement that come from continuous toil. Think, also, of how certain poor people who have regard for our traditional Sabbath must feel when they see the haughty rich desecrating the Lord's Day by mere pleasure-riding in their automobiles. Automobiling and golfing are doing more to empty our churches to-day than any other lure of the adversary. Golf is a fine game; but Sunday golf is especially insidious because it draws its devotees largely from the groups that make up the bulk of the supporters of the church, the business and the professional classes. There are to-day about a thousand organized golf clubs in the United States, with a membership of more than 250,000.

Blackstone was the greatest of lawyers. Our law schools and law students claim that he knew what he was talking about. But he never uttered a truer thing than when he said: "A corruption of morals usually follows a profanation of the Sabbath." This is true of nations, of communities, and of individuals. An English nobleman, taking a friend to the highest window in the tower of his manor, said: "From this window on a Sunday we can see the cathedral spires of Durham." "Why on Sunday?" the friend asked. "Because on that day the factories do not pour forth their smoke, and through the clear air the spires are seen." So the dust and fumes and smoke of earth oft blind us to our moral obligations, and our ideals, and our noblest aspirations. But on Sunday we morally readjust ourselves. We learn to take the long forward look.

If we are related to the earth as toilers, we are

also related to heaven as worshipers. Hence, above everything else is the spiritual significance of the day. "Worship" originally meant "worth-shape." Upon this day we may assume a worthy shape for God and heaven. Therefore, it ought chiefly to be given over to worship. Let family worship be more gladly spiritual on this day than on any other. And let all who sit at the family table also sit in the family pew. The children in the home should never think of raising the question as to church attendance. Let us also find time for meditation, when the great words, God, Jesus, salvation, heaven, eternity, shall have an added meaning for us. Make it a point to do some Christian service every Sabbath day. The reading of good books is good; but the perusal of the holy Book is best. Organ music of Handel and Mendelssohn in the Music Hall is good; but can never take the place of the assembling of Christians together for worship. The Sabbath was made for you: keep it!

IV.

HOW THE PEOPLE LIVE

At the foundation of all government and all social order is the family. There are many agencies in the world ordained of God, that are doing effective work toward bringing in the reign of Christ's righteousness. All these things are a joy; but we must admit that a great deal of Christian benevolence has not begun its work at the beginning. Home is the fountain-head that is filling every nook and corner of the world with human life, that is an honor to God or a shame to man himself. As is the home, so is the community, the municipality, the state, and the general tone and character of society.

Therefore anything that threatens the integrity of the family is a grave social peril. There are some things that lie apparently quite beyond the specific problem of the family that make for social disintegration because remotely they work against the stability of the family. The main things in this connection that must engage our attention are: (1) A lessening sense of the sacredness of marriage. (2) The extreme concentration of wealth, which, at the so-called "top of society" results in degrading luxury, and at the so-called "bottom of society" results in brutalizing poverty. (3) Bad housing conditions. (4) Broken health due to improper physical environment. (5) The double standard of morals, resulting in sexual

corruption. (6) The saloon, and all that is summed up in that disgraced institution.[1]

I. Lessening Sense of the Sacredness of Marriage

In 1916 in Allegheny County, there were issued 12,259 marriage licenses; and the same year 1,256 applications were filed for divorce. During the same period 725 divorces were granted and forty-six refused. This means that for every ten weddings solemnized in Allegheny County a divorce was applied for; and for every seventeen couples married, there was one divorce.

Domestic instability is fast becoming an epidemic social disease among us. It is nation-wide. In the thirty years from 1870 to 1900 there was a decrease in the United States of over ten per cent. of marriages in proportion to the population of the country. This is alarming, even if the reason is economic. But this is not nearly so bad as the fact that in the United States in 1910 there were granted 91,000 divorces. Divorce is the most portentous problem that confronts society to-day.

Marriage More than a Civil Contract

Back of the divorce evil lies our modern attitude toward marriage. Ask those 1,450 persons who secured divorces in the Common Pleas Courts of Allegheny County in 1916 the following questions, and see what answers you get: How do you view marriage? Do you think of it as simply a civil contract? Do you think that you can take a husband or wife on

[1] The last two items will be discussed in the next chapter. Let us give our attention to the first four here.

probation for a while, and then annul the marriage if it does not result as you had hoped? Do you think that any slight provocation, any incompatibility of temperament, any want of common interest is a sufficient ground for divorce?

The authority of the marriage relation lies deeper than human legislation. It rests in the unchanging law of God, and therefore has the twofold sanction of divine and human authority. God ordained the marriage covenant, and Christ endorsed this sacred relation at the wedding in Cana of Galilee.

Wanted! A Uniform Divorce Law

We ought to have a uniform divorce law. This would put an end to "divorce colonies" and to the pettifogging of divorce lawyers. Divorce must be made as difficult as possible, consistent with justice. Jesus was definite and explicit as to the ground on which divorce should be granted: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery."[1] Jesus viewed divorce as an awful kind of vivisection, a ruthless mangling of soul and body, tragic, cruel, pitiful.

When a man and woman are married, Jesus says, "they are no more two, but one flesh." According to his teaching, marriage is for two, and two only, so long as they both shall live. For a man even to look upon another woman to lust after her is to commit adultery already with her in the heart.[2] Every kind of argument trumped up for a divorce, whether

[1] Matthew 19:9. [2] Matthew 5:28.

it be unhappy home, uncongenial temper, a new affinity, or what-not, is answered by the calm statement of Jesus: "What therefore God hath joined together, let not man put asunder." [1]

Marriage a Sacred Goal

Young people should look forward to marriage as a sacred goal, and prepare for it as one expecting to enter a profession prepares for that profession. Every young man should require of himself the same clean record that he expects from the woman who will some day be his bride.

There is an increasingly strong feeling that the "unfit" should not be permitted to marry. It is now generally conceded that the state has a right to protect itself against the multiplication of those who are mentally deficient or loathsomely diseased. Pennsylvania has made some progress along this line. Thus, before any couple can obtain a marriage license in this state they must, under oath, make the following statements before the clerk of the Orphans' Court:

Application for Marriage License

Statement of Male:—

Full name and surname..... Color.....
Relationship of parties making this application, if any, either by blood or marriage.....
Occupation..... Birthplace.....
Residence..... Street. Avenue.
Age.....years. Previous marriage or marriages.....
Date of death or divorce of former wife or wives.....
Is applicant afflicted with any transmissible disease?.....
Name and surname of Father..... Of Mother.....

[1] Matthew 19:6.

Maiden name of Mother..... Residence of Father ..... Of Mother..... Color of Father..... Of Mother..... Occupation of Father..... Of Mother..... Birthplace of Father..... Of Mother..... Is applicant an imbecile, epileptic, of unsound mind, or under guardianship as a person of unsound mind, or under the influence of any intoxicating liquor or narcotic drug?..... Has applicant, within five years, been an inmate of any county asylum or home for indigent persons?..... Is applicant physically able to support a family?.....

Statement of Female :—

Full name and surname..... Color..... Relationship of parties making this application, if any, either by blood or marriage..... Occupation..... Street.
Birthplace..... Residence.....Avenue.
Age.....years. Previous marriage or marriages..... Date of death or divorce of former husband or husbands..... Is applicant afflicted with any transmissible disease?..... Name and surname of Father..... Of Mother..... Maiden name of Mother..... Residence of Father..... Of Mother..... Color of Father..... Of Mother..... Occupation of Father..... Of Mother..... Birthplace of Father..... Of Mother..... Is applicant an imbecile, epileptic, of unsound mind, or under guardianship as a person of unsound mind, or under the influence of any intoxicating liquor or narcotic drug?.....

II. Degrading Luxury and Brutalizing Poverty

1. The enormous concentration of wealth results in degrading luxury at the so-called "top of society." It is a luxury that too often is ruinous of the home life. Such people have no abiding home; they maintain a "winter home" in Pittsburgh and New York, let us say,—but in the winter they are anywhere from Florida or California to Italy or Egypt. And they have a "summer home" at some seashore resort. Children are not wanted, because they would restrict life's giddy whirl. When one form of excitement

ceases to stimulate, something more exciting must be invented.

Please do not understand me to say that such is the story of all the ultra-rich families. That is by no means true. We shall soon see that to have no money tends to destroy the home life, and it is well for us to acknowledge that to have too much money may accomplish the same result. A more equitable distribution of the product of industry would correct this particular evil at both ends of the line.

2. The presence of poverty is at once a challenge and an appeal to the church of Christ. But did not Jesus say: "The poor you have with you always"? Yes; and there is a poverty that is by no means an unmitigated curse. There is a poverty that promotes industry, ambition, and enterprise; there may be a poverty as respects dollars, and still allows a decent place to live, and plenty to eat and wear, and lots of sunshine and fresh air.

The poverty we refer to here is that which was thus condemned by the United Presbyterian Brotherhood Convention in 1912: "The kind of poverty that makes a man go hungry and wear shabby clothes and rotten shoes; that compels him to raise his children in the slums; that makes life a blighted thing; that makes thieves and sycophants of men; that robs them of dignity, and tempts them to dishonor; that makes them discouraged, bitter, hopeless, blasphemous; that drives them to seek oblivion in drugs and drink; that tempts the poor, overstrained girl to sell her virtue; that gives children no better chance for vigorous life than sickly plants in some foul cellar; that puts a blight and a mildew and a slime on every holy, beautiful possi-

bility of life; that exacts grinding, unremitting toil, and that gives in return not life, but bitterness; that consigns to a life as empty of dignity and gladness and hope, as pit or tomb; that makes the spirit sordid, harsh, mean, irreligious, vengeful, bitter, anarchistic, murderous. This sort of poverty Jesus never meant to have with us always; it is in his eyes monstrous and accursed and of the devil; and from it, and from the selfishness that permits it and makes it possible, he came to set us free."

How often we have seen the old Scotch saying come true: "When poverty comes in at the dure, love gangs oot o' th' window."

The Modern Jericho Road

We have not forgotten the summarized statement of the law made by Jesus when a certain scribe came to him, trying to trip him up, saying: "What commandment is the first of all?" And Jesus answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: the second is this, 'Thou shalt love thy neighbor as thyself.'" This latter is what St. James calls the "royal law": "If ye fulfill the royal law, according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well."

Have you ever noticed how Jesus enlarged the meaning of that word "neighbor" when he breathed upon it? When this commandment was first given by Moses it read: "Thou shalt not avenge, nor bear grudge against the children of thy people, but thou shalt love thy neighbor as thyself." That was a long stride in the upward march of the children of Israel;

but the idea of neighbor reached out only as far as the members of the same tribe or nation. "Who is my neighbor?" asks the caviling youth, and with thunder-crash of meaning Jesus replies that thy neighbor is every fellow-man of thine, of whatever color or condition or clime, whom thy life in any way touches, even thine enemies.

Can we not find suggestion as to what we are to do for these needy ones by noting what the Good Samaritan did for the needy man in that far-off past? Let us see what he did.

1. He investigated the case. This is absolutely essential, so as to ascertain the worthiness of the family or individual receiving help. Any work of charity that robs the beneficiary of self-respect, or otherwise pauperizes him, is only a means of dwarfing him rather than building him up. It is blind sympathy which prompts one to give a man money with which to gratify a hurtful appetite, and maintains him in idleness when work is to be had.

2. Discovering a need, the Good Samaritan knew absolutely nothing of race prejudice, and class hatred, and social distinction, and ecclesiastical bigotry. That same spirit is needed to-day,—and in Pittsburgh; for distress knows no such distinctions. During the last year (1916) the Associated Charities of Pittsburgh listed the religious affiliations of 2,490 families that they assisted, revealing the following facts:

959 families gave their religion as Protestant.

1458 families gave their religion as Roman Catholic.

63 families gave their religion as other than the above.

10 families denied any religious affiliation.

Of 2,726 families receiving assistance from the Associated Charities of Pittsburgh:

1260 were foreign-born.

1193 were native-born whites.

273 were negroes.

3. The Good Samaritan gave the needy man personal attention. That is the method of the gospel throughout. "Stand upon thy feet." "Be a man." "Get up and walk," said Peter, taking the lame man by the hand. The care of the poor is a self-evident and elementary part of Christian discipleship. The giver of money is to put himself in vital relationship with the receiver, and thus establish the contagion of a life that communicates strength.

4. He took the man to an inn and when he could no longer stay with him, he gave money to the host and told him to take good care of the man, assuring him that if he needed to spend any more that he would reimburse him when he came that way again. The "safe and sane" method of dispensing charity in this day is to pick out some well-constituted agency that handles its work efficiently, and, trusting it to make the proper investigations and the best use of the money, give through it. Wise laymen are coming more and more to give through their denominational agencies, and to trust them to do this work of God for them.

5. There is one thing more we must do: we must not only relieve distress, but we must make the modern Jericho road a safe place in which to travel. That is, we must remove the cause of poverty. There will always be reason for exercising the grace of charity, just as there will always be need for hospitals; but

while hospitals can cure sickness in individual cases, they do not stamp out disease. Even so, while charity can and does relieve dependence in individual cases, yet poverty is a social disease which can never be cured by mere dispensing of charity.

Attacking the Cause of Poverty

What are the causes of poverty? The Pittsburgh Associated Charities furnishes us with the following "Table of Trouble," giving the outstanding problems presented by families applying to the Associated Charities during the fiscal year ending September 30, 1916:

Sickness (tuberculosis 242)	figured	in 984	families
Lack of work	"	" 856	"
Desertion or non-support	"	" 662	"
Drink	"	" 640	"
Domestic difficulties	"	" 432	"
Wilful dependency	"	" 421	"
Insanity (95), feeble-mindedness (119), epilepsy (29),	"	" 243	"
Sexual irregularity	"	" 188	"
Abuse or neglect of children	"	" 159	"
Death	"	" 149	"
Juvenile delinquency	"	" 148	"
Old age	"	" 108	"
Debt	"	" 103	"
Death or disablement from industrial accident	"	" 87	"
Imprisonment	"	" 67	"
Blindness or serious sight impairment	"	" 45	"
Child labor	"	" 15	"

The total number of families under care that year was 3,162. It should be noted in connection with this particular table that the total of the various items greatly exceeds 3,162, for the reason that in many

cases more than one problem was so outstanding that two or more "causes" were listed.

Cause Complex

That these "causes" are by no means simple and that several may be combined in one case is illustrated by the following true story:[1]

The B—— family could not make ends meet. Trinity Temple discovered the family and administered relief as it was needed, but at the same time began a careful study of the case. It seemed that the family ought to get along very nicely since all the children were grown up. The mother was a widow with two sons and one daughter; they lived in two rooms. The one son was a machinist, capable of making from three to four dollars a day. The second son was a driver, making but ten dollars per week. The daughter worked in a candy factory and made several dollars a week. Despite the apparent resources of the family, it was discovered that the family had a bread bill alone of over fifty dollars, and were in debt on all sides. Trinity Temple believes in giving a lift where it is necessary, but absolutely refuses to carry any who make no effort themselves. This appeared to be the condition of affairs in the case stated. However, other factors entered into the poverty-stricken condition of this family. It was soon discovered that there was a serious lack of good management of household expenses. One son, the machinist, squandered his money in drinking and carousing with companions; the daughter was not being taught the

[1] Related by R. Earl Boyd, resident director of Trinity Temple of the Methodist Episcopal Church Union of Pittsburgh.

fundamental womanly virtues of modesty and purity; and the second son was constitutionally weak, and as a result could not hold a job for any great length of time, owing to his irregularity on account of sickness.

For months the only income was the few dollars earned by the daughter. The one son was sick and could not work. The older son had been sent to Marshalsea. He had fallen deeper and deeper into the pit of intemperance until he had finally joined a "gang" of men who pride themselves in being able to drink pure alcohol. In a short time he was a victim of delirium tremens which left him apparently enfeebled in mind, the result being that he could not secure a position as a machinist and the workers at Trinity Temple could not persuade him to accept work at less remunerative value. In the meantime the family was becoming more than ever heavily burdened with debt. Finally he became so unmanageable and dangerous that he was sent to Marshalsea.

Then followed a long period during which the family was supported very largely by charity. After several months in the insane asylum the older son was released and allowed to return home. He appeared to be all right and work was secured for him. But just as he was getting a good start, and the family happily established, the fact became known that the daughter would soon become a mother. Both brothers were enraged at this and would not allow their sister in the house. She became an outcast. The mother was powerless. The girl was not forgotten, however, by Christian friends; she was advised to get married, but new complications arose when it was found that the partner to her sin was a Jew. They were finally

married. The brothers were somewhat mollified; a little home was started by the unfortunate couple, a baby came, and then began the real upbuilding of the family. A Christian baptism was given the baby, with both father and mother present. Since then the father and mother have been regularly attending the services of Trinity Temple. Both families are now in good standing, self-supporting, and self-respecting. One son has not touched liquor for nearly two years and is the mainstay of the household. The other son is unable to work much on account of his constitutional weakness, but all are living in harmony. The Jewish father has expressed himself as pleased with the Christian form of worship and finds much of encouragement in the kindness and sympathy of his Christian friends. He is making a good husband.

Wages

One of the important questions in any study of poverty is that of income. In 2,156 families receiving the attention of the Associated Charities, in which there were wage-earners, male or female, about whose normal income figures were tabulated, the income in 1,356 families was less than two dollars a day; in 630 families, it was between two dollars and three dollars and fifty cents; in 170 families, it was over three dollars and fifty cents.

The Committee on Industrial Relations[1] of the Christian Social Service Union made quite a comprehensive survey of Pittsburgh industrial unrest in

[1] The Committee consisted of Rev. W. F. Conner, Rev. H. H. Marlin, Rev. H. C. Gleiss, Mr. Ben I. Davis, and Robert M. Ewing, Esq., together with Rev. C. R. Zahniser, General Secretary of the Union.

THE HOME OF ONE OF PITTSBURGH'S "CAPTAINS OF INDUSTRY" SEWICKLEY HEIGHTS

1916. After presenting carefully gathered data showing the increase in the cost of living, the Committee continues:

"Summarizing the results of our study of the cost of living, it appears therefore that the increase here during the past two years has been more than twenty-five per cent., the increase shown in Dun's Index Number for the whole country October 1. This finding is in harmony also with a number of other similar studies recently published covering larger sections of the country.

"Turning to the increase in wage rates, we find that there have been increases granted in organized trades as follows: carpenters, eleven per cent., bricklayers, seven per cent., hod carriers, twelve and one half per cent., stationary engineers and firemen, fourteen per cent., street car employees, a little over ten per cent. Most of the other organized trades are working on unexpired agreements and have not yet asked for increases.

"Among unorganized workingmen, data are naturally much harder to secure. Common labor in building operations has enjoyed an increase from $1.85 to $2.25 a day, or twenty-one per cent. Some of the larger employers are still paying less. One of the largest railroad systems entering the city, for example, is paying only nineteen cents an hour for labor on the tracks. Particular interest naturally centers in the steel plants which employ so large a part of our unskilled labor. The United States Steel Corporation announced a wage increase of ten per cent. early in the year and another of the same amount on May 1. The men deny that this has actually been

given. In the Homestead mills, for example, about one third of the men work on tonnage. These received no advance in January and very little in May. However, these are relatively high paid men. Another third are salaried clerks and skilled mechanics. These received an average of about fifteen per cent. increase in the two advances. The remaining one third are day-laborers and they have been advanced from $1.75 to $2.55 a day, or an increase of about forty-five per cent.

"All in all, it appears that wages have increased from ten per cent. to fifteen per cent. in Pittsburgh, while the cost of living has increased fully twenty-five per cent. This would indicate that the workingman is not getting as large wages relatively to-day as two years ago. However, the greater regularity of employment is a factor to be considered also. Practically everybody is employed now for full time.

Ratio to Profits

"We have been unable to secure sufficient data from which to generalize to any extent on this basis. The Steel Corporation's net earnings rose from $12,000,000 in the first quarter of 1915 to $81,000,000 in the second quarter of 1916. These last figures show a surplus which would permit a dividend of nearly twelve per cent. on common stock for that quarter. An extra dividend of one per cent. was declared, the remainder being kept in the treasury. The corporation contends, of course, that this large profit must be used to make up for periods when profits are small. Few other corporations give such publicity to their business so that similar data are not available."

The income tax returns reveal the fact that there are in the United States 1,598 fortunes yielding an income of $100,000 a year; that we have "forty-four families with incomes of $1,000,000 or more, whose members perform little or no useful service, but whose aggregate incomes totaling at the very least $50,000,000 per year are equivalent to the earnings of 100,000 wage-earners at the average rate of $500."

The Federal Commission on Industrial Relations names four main causes of industrial unrest in the United States, and the cause it puts first is the unjust distribution of income. It says:

"The crux of the question is, have the workers received a fair share of the enormous increase in wealth which has taken place in this country during the period, as a result largely of their labors? The answer is emphatically 'No.'"

It quotes a statistician of conservative views who says, "The people of the United States are divided into three classes: The 'rich' comprising two per cent. of the population and owning sixty per cent. of the wealth; the 'middle class' comprising thirty-three per cent. of the people and owning thirty-five per cent. of the wealth; and the 'poor' who represent sixty-five per cent. of the population and own five per cent. of the wealth."

Against such inequalities the Scriptures cry out aloud: "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire." "Come, you rich men, weep aloud and howl for your sorrows which will soon be upon you. You have hoarded up wealth in these last days.

. . . I tell you that the pay of the laborers who have gathered in your crops—pay which you are keeping back—is calling out against you; and the outcries of those who have been your reapers have entered into the ears of the Lord of the armies of Heaven."

III. Health, Housing and Sanitation

To-day there is a new emphasis that is Christlike in the treatment of disease, for he drove back the shadow of death. The new Christian conscience on social responsibility is striking hands with the new scientific knowledge and the new means for conquering disease. Religious leaders and physicians are working together for the development of organized methods for the prevention of sickness.

The average length of life is forty-four years. History reveals the fact that of the men and women who have been active in the uplift movements of the world, fifty-two per cent. have done their best work between the ages of sixty and seventy-five years, and only two per cent. under forty. How important, then, to drive back the shadow of death! Every person who dies of an avoidable disease is murdered or a suicide, or both. What are we to do?

The Grim Reaper in Pittsburgh

One of the first things is to discover the causes of the greatest number of deaths. The 1916 death rate in Pittsburgh per 1,000 population was 17.4. The last printed report of the Department of Public Health was for 1913. That year the death rate was 17.1. The number of deaths due to typhoid fever was 108; due to tuberculosis, 709; the number of babies who

died under one year of age, 1,951. Out of every 1,000 children born, 127.1 died before they were one year old. The total number of deaths under one year in 1915 was 1,612. The causes of these deaths are grouped as follows:

	Deaths	Percentage of Total Deaths
General diseases, mostly infectious diseases, including tuberculosis (24) and syphilis (22)	106	6.5
Diseases of the nervous system	37	2.2
Diseases of the respiratory system, including pneumonia and bronchitis	276	17.1
Diarrhea and enteritis	395	24.5
Congenital malformations	98	6.0
Premature births and congenital debility	471	29.2
Other diseases peculiar to early infancy	157	9.7
All other causes	72	4.4

It is suggestive to note that the highest death rate is in the Twenty-second Ward (135.9 per 1,000), and the second highest is in the Second Ward (128 per 1,000). Both of these are congested sections, known as "slums." The former is the lower Robinson Street section on the North Side, the latter is "The Strip."

Houses, sanitation, water supply, rents, and numerous other things conspire to make such conditions. Take, for example, "The Strip," just referred to. Rev. R. Earl Boyd describes it as follows:[1]

"The housing problems of this district are the problems of a changing community. Originally built as a middle class residential section of the city when it was an over-growing village, the change of the city to its present metropolitan character and the con-

[1] In the Survey of "The Strip," pp. 27-29.

stantly increasing inclusion of industrial plants, have had much to do with giving the community its present character. There has been little encouragement for the building of modern dwellings in a community evidently destined to become more and more an industrial one. On the other hand, the proximity of mills employing a great deal of unskilled labor has had the effect of leading property owners to adapt existing properties to accommodate as large a number as possible of these people. The result is that there is rarely a good modern dwelling erected, but many originally good sized one family residences have been made over as cheaply as possible into makeshift tenements. There are no great tenement houses. A few three, four, and five story tenements exist, but the chief problem of housing is the result of the terrible overcrowding in the one and two family houses and in the court dwellings.

"In view of the fact that one half of the total area of the district is occupied by mills and factories and railroad yards, or almost two hundred acres, the thousands who live within the district are housed within exceedingly crowded quarters. To share with the people the half of the district not occupied by mills, factories and railroads are numerous small stores, many saloons, stables, and small industrial establishments.

Sanitation

"It will be recognized that the problems of cleanliness in homes of two or three rooms housing from nine to fifteen or more people would be no easy one to solve with the most up-to-date sanitary conveniences at hand; but where these are practically lacking, the

problem itself is hopeless. Yet homes have been discovered with sanitary arrangements lacking or out of repair, no properly regulated garbage disposal, and water supply wholly inadequate. Most toilets are located in the yards and in some cases in the cellars. Many of these were found out of working order and as a result were filthy and foul. A number of ancient privy wells were discovered to be still in use with absolutely no arrangement for discharge into the sewers.

"Serious difficulty is experienced in the matter of garbage and rubbish removal. Much of the difficulty no doubt is due to carelessness on the part of residents. Many do not provide proper receptacles for keeping the garbage or rubbish, and as a result the yards and sheds become veritable dumping places and the American Reduction Company men refuse to remove it. On the other hand, places have been found where complaint was made that trouble was experienced constantly in having refuse matter removed even though proper receptacles were provided.

Water Supply

"Arrangement for water supply in many homes is wofully lacking. At one place near Sixteenth Street it was necessary for the families living on the second and third floors to go down one and two flights of stairs to the front on Penn Avenue, then turn through a passageway and walk to the rear in order to get to the hydrant. In other places hydrants were discovered with water running all the time. Upon investigation they were found to be out of repair and could not be shut off.

Rents

"The rate of rental for dwellings in the district is high when the character of the buildings is considered. Four-room dwellings built close together with only narrow passageways between them on Mulberry Alley rent for fifteen dollars a month. Two-room dwellings average eight dollars and a half throughout the district. Where but one room is rented by a family the average rate is five dollars per month. The rates given are for first floor dwellings. The same number of rooms on the second and third floors are from fifty cents to a dollar less than for the first floor. A larger number of families were found residing in two-room apartments than in any other size of dwelling.

City Activity

"Under the direction of the Department of Public Health the city has been carrying on an aggressive campaign in having dilapidated and undesirable buildings torn down. Within the past few years large numbers of such places have been removed and consequently great good accomplished."

Children and Flowers

If a flower must be planted where it can get plenty of sunshine and care in order to have a healthy plant, is it not also necessary to place a human being amid healthy surroundings in order to secure health of mind and body?

Various agencies take little children from the congested centers to fresh air farms every summer. One sweltering hot day last summer I was returning to

the city from the Epworth Farm, where nearly one hundred mothers and babies were enjoying the open country. One mother with three little children was returning to the city on the same car, and I heard the mother talking to her children after this fashion:

"Say 'good-by' to the pretty green grass, darling. Doesn't it look soft and sweet? And say 'good-by' to the trees, dearie. See, they seem to be waving their arms at you. Wave your hands 'good-by' to the trees. And say 'good-by' to the pretty flowers. Look! They seem to be nodding their heads at you. They are nodding their heads at you," the mother went on, plaintively. "Throw them a kiss, children, for you won't see another flower for a whole year."

Another Case: Soho

A couple of years ago Abraham Oseroff made a survey of workingmen's homes in the Soho district. This section is a five-minute street-car ride from the Allegheny County Court House, and a ten-minute walk from the Schenley Farms district, which has seen more improvement in the way of fine homes than any other part of Pittsburgh in the last ten years, and which is also the center of our finest group of cultural institutions.[1] Yet in the Soho district are housing conditions which, in their absolute disregard of the most urgent and essential sanitary requisites for human habitation, are thoroughly revolting to every sense of civic decency. Speaking of the houses, Mr. Oseroff says: "The houses are breeding places of filth and disease and some are veritable fire-traps. Underground rooms abound, totally dark rooms used

[1] See Chapter I.

for sleeping purposes are plentiful. One tenement, two stories in front and four stories in the rear, seven tenths of whose rooms are under ground, houses eleven families and boarders in dark, damp, poorly ventilated, overcrowded quarters, besides providing stable quarters for a huckster's horse.

"The privy-vault nuisance in this section is pernicious in the highest degree. Every house has its vault arranged usually in battery style and sending its sewerage down the hillside. Back of Forbes Street in most cases the ground to the very houses is thoroughly permeated with sewerage foulness and dampness. Wherever one turns the odor of the foul, unsanitary privy-vault is sure to pervade the atmosphere.

"Rich men's homes and poor men's hovels! What an anomaly we have here! The Schenley Farms district with its wonderful semi-public buildings and magnificent rich men's homes produced by Pittsburgh's millions and the squalid hovels and dilapidated tenements for workingmen—they, too, a product of Pittsburgh's millions, or should I say, perhaps, Pittsburgh's greed for millions?

"In talking over the housing situation a prominent business man said the other day: 'But within the past six or seven years Pittsburgh has realized wonderful improvements.' It is indeed true. Every cloud has its silver lining. And in this case it is the Schenley Farms district. But what benefits does it confer upon the inhabitants of our unsanitary houses and tenements, to whom the ominous, dark side of the cloud is a horrible, life-long reality?"

The average monthly rent for one room in this dis-

trict is $4.00; for two rooms, $6.19; for three rooms, $7.42; for four rooms, $9.41.

Six families live in one room each; forty-five families live in two rooms each; forty-one families live in three rooms each; twenty-six families live in four rooms each, and so on.

Some Causes of Congestion

The topography of Pittsburgh is such that only about two thirds of the land is usable for building purposes. One third of the land has a twenty-five per cent. or greater gradient and is so steep that building has been prevented.

Besides, the house of the mill man must be near his work. He works on "shifts," sometimes at day and sometimes at night. He leaves the mill wet with perspiration; it is therefore hazardous to his health to stand on street corners waiting for cars. Moreover, too often he cannot afford either the time or the car-fare to go out to the suburbs.

Eighteen thousand and two families in Pittsburgh are living in 4,311 tenements. The number of families living in each tenement ranges from three to sixty-eight.

The apartment house presents grave social problems. Look at this: a young couple gets married. They want to live in an apartment. But they cannot live there if they have children: hence they have no children. Only sixty-three per cent. of the families in the United States own their own homes; and only thirty-one per cent. own homes that are free of mortgages. According to the last United States census (1910) in the city of Pittsburgh as a whole,

twenty-eight per cent. of the families owned their own homes. Some sections are very far below even this low average. For example, in the course of a house-to-house canvass it was discovered that in the Twenty-second Ward, eleven per cent. of all the families owned their own homes, and eighty-nine per cent. were tenants.

Homestead Used as an Illustration

It is not in the city of Pittsburgh alone that the problems we are now studying are acute, but in all of our territory—the Allegheny Valley, the Turtle Creek Valley, the Monongahela and Youghiogheny Valleys, the Chartiers Valley; even those towns that enjoy the most enviable reputation, like Sewickley and Wilkinsburg.

Let us use Homestead as an illustration of the complexity of the problem.[1]

An alarming social problem is here illustrated, viz.: the preponderance of males, brought about by the fact that the steel industry calls for the work of men only. In the census of 1900, out of 12,554 population, 7,141, or 56.9 per cent., were males. In Allegheny County 52 per cent. were males, and in the rest of the United States, 51.2 per cent. 63.4 per cent. of the immigrant population of Homestead in 1900 were males. 35.3 per cent. of the men in the Homestead mills were unmarried. 10.2 per cent. were under twenty years of age. This large transient body of single men constitutes a serious menace to the home life of the people; for the houses are full of boarders, working day and night

[1] The following facts were culled from *The Pittsburgh Survey* by Rev. G. Herbert Ekins.

shifts, and thus the beds are never empty. What does this kind of life mean for wife and mother? The atmosphere in which children are raised is poisonous; domestic inharmonies abound; jealousies and quarrels are general. In visiting the places and studying 102 families who took lodgers, we found that seventy-two had children. Twenty-five families had two each; ten families had three each; and seven families had four each. The seventy-two families had a total of 138 children. One child out of every three born among the Slavs dies; one child out of every seven among English-speaking Europeans; and one out of every five among the native white and colored. The cause given in many cases is malnutrition. What chance has a child to live when the house is overcrowded, and the mother incessantly busy? The taking in of lodgers is an economic necessity in many of the homes. Not only is the mother too busy to give much time to her babies, but she also suffers from overwork during pregnancy, and from lack of care afterward. Housework must be done; boarders must be fed, and most women work until the day of confinement. Most of these cases are attended by midwives. Keeping lodgers ruins the training as well as the health of children. The overworked mothers have neither time nor patience for wise discipline. The whole atmosphere is against moral or spiritual development. Often in winter the family and lodgers crowd as best they may into the only warm room (the kitchen) and sleep there.

Two main factors which determine the standards of living in wage-earning families are:

1. External circumstances which the family can-

not control, as money, wages, location, educational and social opportunities.

2. The ideals which it is continually struggling to reach. Both external circumstances and personal ideals must be studied. It presents itself to the mind of the wage-earner thus: (a) How much can I make? (b) What shall I spend it for?

The Survey deals with ninety families as follows: First, by racial groups:

Racial Groups	Under $12.00 a week	$12.00 to $14.99	$15.00 to $19.99	$20.00 and over	Totals
Slav.....	14	5	7	3	29
English-speaking European	3	4	3	3	13
Native White.	4	1	8	12	25
Colored	11	6	5	1	23
Total.....	32	16	23	19	90

Average weekly expenditures of these ninety families:

Racial Group	Number of Families	Average Expenditures	Rent		Food		Fuel		Insurance		Other	
			Amt.	%	Amt.	%	Amt.	%	Amt.	%	Amt.	%
Colored..	23	$12.39	$2.43	19.6	$4.84	39.1	$ .82	6.6	$ .92	7.4	$3.41	27.5
Slav.....	29	13.09	2.00	15.3	4.98	45.7	.38	2.9	.88	6.7	3.86	29.5
English-speaking White..	13	16.97	2.91	17.1	7.55	44.5	.45	2.7	1.03	6.1	5.03	29.6
Native White..	25	20.47	3.16	15.4	7.44	36.3	.84	4.1	1.21	5.9	7.82	38 2

These tables illustrate the character of the workers. Higher home ideals come with higher wages.

Average weekly expenditures of the ninety families, by expenditure groups:

Expenditure Group	Number of Families	Rent		Food		Flue		Insurance		Other	
		Amt.	%	Amt.	%	Amt.	%	Amt.	%	Amt.	%
Under $12.00	32 average $9.17	$1.88	20.5	$4.16	45.3	$ .38	4.1	$ .70	7.6	$2.05	22.3
$12.00 to $14.99	16 average $13.32	2.29	17.2	5.86	44.0	.77	5.8	.51	3.8	3.89	29.2
$15.00 to $19.99	23 average $17.59	2.73	15.5	7.11	40.4	.66	3.8	1.05	6.0	6.02	34.2
$20.00 and over	19 average $25.56	3.73	14.5	9.38	36.7	.90	3.5	1.86	7.3	9.68	37.9

Of the ninety families studied at Homestead, thirteen owned their own homes, leaving seventy-seven renters. The table reveals that the Slav spends less rent on the average than English-speaking Europeans or native whites, although the tendency in each racial group is to increase rent according to amount of income. The low expenditure for rent among a majority of Slavic and colored families goes hand in hand with overcrowding and unsanitary tenements. Four out of five native white, three out of every five English-speaking European, and less than two out of every five Slavic and colored families have running water in the house. Only three houses out of sixty-five occupied by foreigners have indoor toilets, while twelve out of twenty-five occupied by native whites have them.

Rental averages by racial and expenditure groups:

Racial Group	Under $12.00		$12.00 to $14.99		$15.00 to $19.99		$20 and over	
	No. of Families	Average Rent	No. of Families	Average Rent	No. of Families	Average Rent	No. of Families	Average Rent
Colored	11	$2.22	6	$2.37	5	$2.96	1	$2.50
Slavic	13	1.64	5	2.41	6	2.77	3	2.62
English-speaking Whites	2	3.38	3	2.50	2	3.75	3	5.35
Native Whites	2	3.85	1	3.00	6	3.99	8	5.56
Total Families	28		15		19		15	
Average Rent		2.15		2.45		3.31		4.72

The determining factor is wages. Rent in these seventy-seven families rises steadily from $2.15 per week, paid by the laborer who works for $1.65 per day, to $4.72 per week, paid on an average by the skilled steel worker.

How far overcrowding decreases in proportion to the extra expenditure can be summed up thus:

Expenditure Group	Families	Water in house	Two or more persons to room
Under $12.00	32	12	16
$12.00 to $14.99	16	5	10
$15.00 to $19 99	23	14	9
$20.00 and over	19	16	5

A COURT OFF TUNNEL STREET WITHIN SIGHT OF THE FRICK BUILDING

A NARROW COURT IN REAR OF WYLIE AVENUE HOUSES

(Taken in 1915. Such conditions are constantly being discovered and eliminated.)

Racial Group	Families	1 room	2 rooms	3 rooms	4 rooms	5 rooms	6 rooms
Slav	29	5	15	5	4		
English-speaking Europeans	13			3	5	2	3
Native White	25			3	5	7	10
Colored	23		6	6	8	2	1

These figures suggest that overcrowding is a result of financial necessity. When income permits, most families get as comfortable a home as possible.

Average weekly expenditures of these ninety families:

Expenditure Group	No. of Families	Average Weekly Expenditure	Rent	Food	Fuel	Clothing	Furniture	Minor Household Goods	Insurance	Tobacco	Liquor	Medicine	Sundries
Under $12.00	32	$ 9.17	1.88	4.16	.38	.94	.9	.15	.70	.07	.20	.10	.50
$12.00 to $14.99	16	13.32	2.29	5.86	.77	1.57	.20	.23	.51	.05	.14	.47	1.23
$15.00 to $19.99	23	17.59	2.73	7.11	.66	2.10	.36	.58	1.05	.05	.63	.48	1.83
$20.00 and over	19	25.56	3.73	9.38	.90	3.36	.80	.66	1.86	.08	.11	.58	4.09

An Example of Housing Development for Industrial Sections

Various attempts have been made to establish model industrial communities—witness Vandergrift, Ambridge, Woodlawn, Midland. Midland [1] is one of the

[1] A full account of the Midland plan appears in the *Survey* of December 12, 1914.

newer industrial towns of the Pittsburgh district. It is located on the Ohio River, thirty-seven miles from the city. Its site embraces about 1,200 acres of practically level land. The town was started in 1906 by the Midland Steel Company. Five years later it was taken over by the Pittsburgh Crucible Steel Company, and the 600 acres of the town site that still remained unsold were acquired by the Midland Improvement Company, a subsidiary of the Steel Company.

Immediately the Company undertook to lay out a beautiful residential section with many small parks and curved streets. The houses are built of fire-proof material. No out-buildings are allowed, save a neat garage. The lots average 50 by 135 feet in size. The Company has consistently encouraged civic pride and civic improvements. It has employed architects of national renown to design houses that are different from the store-box type of houses generally found in industrial communities. For some of the houses (those occupied by foremen, mechanics, and clerks) the Company provided window-boxes and plants for them, window-shades and screens, so as to insure uniformity of color, and graded and sowed the lawns.

The foreigners (mostly Italians, Croatians, Lithuanians, and Poles, with Jewish shop-keepers) are segregated in the extreme western end of the town. The streets vary in width from fifty to sixty-five feet. In the center of the principal park there is a lake which is used for skating in winter and for bathing in summer. To encourage garden improvements, the parent Company appropriates each year large sums of money to be distributed as prizes for the best lawns, floral designs, porch-boxes, window-boxes, vegetable

production, and grounds as a whole. Filtered water is furnished the borough free, and to the residents at low rates. School buildings and the new municipal building keep pace with the growth of the town.

The skilled mill operatives pay from $20 to $22 per month for five-, six-, and seven-room houses with all modern conveniences. The Company encourages purchase, selling a house and lot for from $2,500 to $3,400, ten per cent. down, and one per cent. per month with interest. The foreign laborers and mechanics pay $12 per month for five rooms, inside toilet, running water, gas, electric light, and fireplaces.

Workable Suggestions for Church Folks

But what can the church people do? Let me make some practical suggestions.

1. I submitted the question we are now discussing to Mr. Frederick Bigger, secretary of the Pittsburgh Housing Conference, and he furnished us a list of fifteen requirements of good housing by which each one may test not only his own house, but also those of other persons in the community. If the city of Pittsburgh is to be a progressive and efficient industrial, social, and moral community the wage-earning population, as well as those with moderate or large incomes, should be able to secure:

(a) Sanitary dwellings.

(b) Privacy for individual families.

(c) Uncongested or uncrowded dwellings.

(d) Residence in a district where street congestion does not exist—congestion of traffic which is dangerous to life, or congestion of people from surrounding houses which makes for danger to health and morals.

(e) Sunlight and fresh air in all dwellings.

(f) Accessibility to schools.

(g) Accessibility to parks and places for healthful recreation.

(h) Playground space in the immediate neighborhood.

(i) Residence near the place of employment, or

(j) Rapid and cheap transportation between homes and places of employment.

(k) Residence without great fire hazard.

(l) Rentals within the income of the head of the family.

(m) A reasonable and decent form of rent collection.

(n) Opportunity for purchase of homes by thrifty families.

(o) Reasonable taxation for the owner of the individual home.

2. Cooperate with the Building Code Commission and the Housing Conference. They should be encouraged in every way possible. Charles Dickens voiced a great truth when he said: "Reform of the habitations of the masses of men must precede all other reforms, and without that all other reforms would fail."

3. Study the intimate connection between the housing problem and the problem of taxation. In every slum district the value of the land is disproportionately great, and the value of the buildings disproportionately small. From the economic point of view, housing reform consists in a rectification of this disproportion.

In 1914 the total income of the people of the

CHILDREN'S GARDENS, WELFARE DEPARTMENT, CARNEGIE STEEL COMPANY

United States was estimated at $10,800,000,000 and the total taxation for all purposes at $2,600,000,000.[1] Mr. Geo. R. Wallace about that time gathered from carefully compiled figures statistics showing that for the year 1914, the federal tax was, in round numbers, about $14 per capita. For the same year the state tax in Pennsylvania was $5.00 per capita, the county tax in Allegheny County was $6.00 per capita, and the city tax, including street improvements, was $30 per capita, making a total of $55.

An average of five dependent persons is usually allowed per wage-earner, which means that the total tax would be $275 per income earner, i.e., one fourth of an income of $1,100. Now, an average income according to federal statistics of the people in the district east of the Mississippi River and north of Mason and Dixon's Line is $850 per year. One third of adult males in that district receive less than $600 per year. Nine tenths receive less than $1,000 per year. One third of the adult males in the United States receive less than $550 per year.

Of course, much of this tax money is paid indirectly. For example, when a man buys imported clothes, about forty per cent. goes for tariff. And then some goes in the tax of the wholesaler and transporting railroad, and the tax of the retailer. Again, Mr. D. P. Black estimates that about one third of the money received from rentals on the total of Pittsburgh property goes for taxes.

4. Let volunteers be organized in every church to visit the poor in a friendly way, and to teach the

[1] This material appeared in the *Literary Digest* for March, 1914.

foreigners to live decently and to seek good housing conditions. This is both desirable and necessary, both patriotic and religious.

In the social survey made by the First United Presbyterian Church of the North Side, we find this suggestive paragraph:

"Neither the hospitals, churches, nor charitable agencies at work in these two wards have so far employed visiting housekeepers. That there is a need for this type of charitable and health work is evident when we consider that the largest single cause of infant mortality in these districts is premature birth, which is not a medical but a complex social problem, the result largely of overwork, malnutrition, venereal diseases, alcoholism, and other social factors. Experiments in other cities have proven the great value of the visiting housekeeper. For instance, in New York, the New York Association for Improving the Condition of the Poor has, for many years, employed regular visiting house-wives who give practical demonstrations of efficient housekeeping in cases where the home is untidy or uncomfortable because of the illness or ignorance of the mother, or in cases where there is sufficient income but inefficient management. In the latter case by home instruction of the mother, in making of a family budget, in the purchase and cooking of foods and in the practical distribution of the income for the needs of the family, an exceedingly valuable form of service is rendered. These visiting housekeepers must have a practical knowledge of dietetics and of general housekeeping, seasoned with a very large dose of sound common sense, tact, and good-will. They are valuable ad-

juncts to the work of the visiting nurses, the maternity and babies' dispensaries, and to the general field work of the Tuberculosis Dispensary and nursing staff. They are particularly within the range of socialized church work."

5. Cooperate with the Department of Health and the Bureau of Sanitation in care of milk stations. There are now twenty-one permanent and temporary milk stations in Pittsburgh. Assume responsibility for the discharge of convalescents living in the neighborhood of your church. Observe strictly city ordinances (and insist upon their enforcement) relating to exposure of foods, roller towels in public places, cleaning of streets, removal of garbage, spitting upon the sidewalks, etc. Disseminate the information furnished by the Department of Health concerning the control of communicable diseases. The Department of Health has a lot of leaflets and booklets which it gladly puts into the hands of people willing to assist in their distribution. And the Bureau of Sanitation has a book of blank forms which it will give you, upon which notice can be served for failure to remove garbage or rubbish.

6. Report unsanitary buildings to the superintendent of the Bureau of Sanitation, Public Safety Building. If he is derelict in the performance of his duty, let the public know it.

7. Let the church breathe into this whole movement the intensity of a true spiritual passion. Let it so preach the doctrine of the Golden Rule that men will be constrained to change the age-old, self-regarding question of the first murderer, "Am I my brother's keeper," into a blessed affirmation, "I am my brother's

keeper!" If life is invested with preeminent sanctity, then everything that would shorten life must be condemned. If the church preaches the necessity of purity, it should do all in its power to abolish conditions that make purity almost impossible. The church must preach that it is just as flagrant a violation of the sixth commandment to kill a man with a house as to kill him on the street with a revolver. The church must socialize and spiritualize the habits and aims of social life. To do this, it must "cleanse first the inside of the cup and of the platter." That is, it must redeem personal life from the spirit of selfishness and from the curse of commercialism. The plea is for less greed and more humanity.

V.

TWO SUPREME FOES OF THE PEOPLE, AND ONE SUPREME PRIVILEGE

Sexual corruption and intemperance are both tremendous foes, closely related to all the evils that threaten the existence of our most cherished institutions.

It is a striking fact that the foes of social welfare constitute a social unit, and a veritable social organism of intimately interoperating forces. Dr. Zahniser has drawn its picture on the lines of the ancient dragon. "Its huge, distended body," he said, "is 'the gang,' 'the system,' that politico-business group which affords the center of the cooperating powers that prey on human welfare and fatten on spoils. The great lashing tail, armed at the end with a scorpion's poisoned sting and constituting the most powerful weapon of the beast, is the liquor traffic. One tawny forearm, holding down in its grimy claws a maiden in the filth of the mire, is the brothel. The other forearm holding likewise a man is the gambling house. The head with the cunning brain directing it all, consists of those predatory financial interests, many of them assuming respectability, which wilfully sacrifice welfare and righteousness, and cooperate with vice for profit. To make the picture complete, one more feature must be added: from each side of this head reach out great tentacles through payrolls, through

banking privileges, through business opportunities, through juries, through appropriations, through a score of things, to grasp and hold captive multitudes of people who hate the beast and would fight it if they could."

I. Sexual Corruption

Mischief Wrought by Silence

The relation between the sexes is a topic on which our Lord spoke clearly and emphatically. He reverted to it again and again. But among us there is an indelicate delicacy, both in our homes and in our churches, which has wrought horrible mischief by the silence which it has maintained. Many have been caught in the whirlpool of vice ere they knew their danger. Others have acquired a certain knowledge, but they have acquired it from secret and corrupt sources. I believe that there is not a subject named in the Bible which cannot, with perfect propriety, be discussed in the home and from the pulpit, provided always that the purpose of such discussion is to undermine the citadel of sin, and to fortify health and morality and to advance the standard of civilization. Charles Major in his popular novel, *When Knighthood Was in Flower,* says: "Prudery is no more a sign of virtue than a wig is of hair; it is usually put on to hide a bald place." Let the youths of the land be taught that continence is the royal road to physical and mental prowess. Let our boys be taught that there is honor and responsibility in fatherhood; and let our little girls be taught the sacredness of motherhood. Let them all be taught that their bodies are the

temples of God, and that they must not by secret or open practises defile these temples.

The Practise of Sexual Looseness

It is a hideous, hydra-headed sin. No one need wait until the final judgment to hear the eternal Judge condemn the violation of the Seventh Commandment. It is a sin so execrable that it carries damnation with it. There is an old word that burns and stings that seems to me to characterize this awful sin, and that word is "outrage." "Out" in the sense of beyond; and "rage" in the sense of an exacerbation of a terrible evil. The sin of unchastity grossly violates every right, and is heedless of authority or decency.

(1) *It outrages the one who commits it.* "He that committeth fornication sinneth against his own body," are the words of Scripture. But God is not content with simply giving warning in words. He has built a hedge of losses and disease and suffering, unnamable here, to keep man back from this awful sin. It is conservatively estimated by the Society of Sanitary and Moral Prophylaxis that fully one eighth of all human diseases and suffering comes from this source. It is affirmed that every year in this country 770,000 males reach the age of early maturity, and that under existing conditions at least sixty per cent. or over 450,000 of these young men will some time during life become infected with venereal disease, if the experience of the past is to be taken as a criterion of the future. It is further stated that these diseases constitute the most potent factor in the causation of blindness, deaf-mutism, idiocy, insanity, paralysis, locomotor ataxia, and other incapacitating and incurable affections.

They also produce a condition favorable to the development of tuberculosis. "I must sow my wild oats," says the young fellow. But God is not to be mocked: if you sow to the flesh, of the flesh you shall reap corruption. The efficient man is not the one whose memory and imagination are filled with pictures of sin, and whose body and soul are marred and scarred with deeds of evil, but the efficient man is the one who can say with Sir Galahad:

> My good blade carves the casques of men,
> My tough lance thrusteth sure,
> My strength is as the strength of ten
> Because my heart is pure.

(2) *Unchastity outrages the home.* Home is not place, but atmosphere; not location, but condition. The relation of husband and wife is sacredly symbolical of the relation between Christ and his church. The properly ordered home ought to be a type of heaven. But the sin of adultery leaves it blackened with the cruel touch of hell. It wrecks the very basis on which the home rests.

(3) *It outrages society.* The home is the unit of society. The municipality, the commonwealth, the nation, and the church root in the home life and draw from it to some extent their character, spirit, strength, and safety. He who is impure poisons the stream of social life at its source.

(4) *It outrages the nation.* Our nation is being honeycombed by it. No nation can long endure whose manhood is debauched and whose womanhood is despoiled by this infernal practise. "Righteousness exalteth a nation, but sin is a reproach to any people." And with all the light of sacred history shining upon

us our reproach is the greater. Magnificent cities rotting in their own pollution and once-glorious empires moldering in ruins ought to be sufficient to alarm and arouse us and send us forth to personal purity for the nation's sake.

(5) *It outrages mankind.* It dethrones the reason, pollutes the body, poisons the soul, and cuts it off from God and heaven. Every man or woman who yields to the breaking of this commandment makes the race poorer. He puts a mortgage upon the years unborn. He damns his own children into existence.

(6) *It outrages the universe.* Anything that runs counter to love is a sin against the universe. The furious lion and the mild deer alike wrap the mantle of love's protection around their young. Hawk and dove hover over the nests of their young all tremulous with love. Butterfly and bee, as they flit from flower to flower, are impelled and propelled by this life-principle of the universe. But alas! alas! among men the devil distorts love into lust. With Quarles we cry out: "O lust, thou infernal fire! whose fuel is gluttony; whose flame is pride; whose sparkles are wanton words; whose smoke is infamy; whose ashes are uncleanness; whose end is hell!"

(7) *It outrages God.* Man was made in the image of God. He who commits this sin mars and defaces that image both in himself and in another. He sins against the name and the revealed will of God. He strikes a blow at the very heart of God.

Commercialized Vice

"In every age," says Harry F. Ward, "the insatiable, uncontrolled appetites of men have cursed

community life, but never in the history of the world have the physical passions been so effectively organized for profit as in our modern community. The reports of our vice commissions would make Sodom blush."

"Regulation"

If we are going to accept the challenge of Pittsburgh, we must look at the question of commercialized vice. I know that concerning the method of dealing with it there is an honest difference of opinion held by many very good people. Some say: "Let us have prostitution regulated as it is in Europe." But Abraham Flexner has struck that argument a fatal blow. He shows that time was when "regulation" prevailed throughout almost the whole of Europe. It has now been rejected in Great Britain, Holland, Denmark, Norway, and Switzerland. The system is on its last legs (and was before the war began) in France, Belgium, Germany, Austria-Hungary, Sweden, and Italy.

Anyway, "regulation" is an ambiguous term. It scarcely means the same in any two places. This diversity exists because "regulation" does not work well in any place.

If by "regulation" is meant that the prostitute applies to the police for permission to carry on her trade, agreeing to remain in a certain place, and to appear at stated intervals for medical examination, then let it be noted that in no European city where "regulation" has been practised have more than one tenth of the prostitutes been "regulated." Thus the system neither restrains disorder nor diffusion of disease. You simply can't enroll them all, for many who practise prostitution do so only intermittently: to enroll them

brands them as full-fledged, professional prostitutes. Is society ready so to brand a wayward child or an incidental prostitute? Never! And even the most autocratic police forces of Europe have been unable to register more than an inconsequential fraction of professional prostitutes. Only a small number of helpless and stupid prostitutes can be compelled to comply with police regulation. The foregoing should be sufficient argument against "regulation."

But let us suppose that every professional prostitute registers, what then? Does it preserve order? Let us see. The woman registered with the police is now authorized to practise prostitution. But she must have customers to carry on her trade. Where is she going to get them? Obviously on the street, or wherever else men can be reached.

We do not pretend for a minute that all immoral desires and clandestine prostitution can be eliminated by law. But we do insist that the commerce in vice can and should be suppressed by due enforcement of adequate law. If in any wise it receives the sanction or tolerance of the police, then the city becomes a partner to it. Do you want to be a partner in the business? If not, you must lift your voice and vote against the police department's protecting it. Its demoralization of the police is one of the chief arguments against anything that looks like "regulation." It subjects the police to serious, and often fatal, temptation.

"Segregation"

But, somebody says, let us "segregate" prostitution—confine it all to a single section of the city. I

remember hearing a certain attorney before the Public Safety Committee of the City Council declare, in the first part of his tirade at the committee that was working for a clean city, that there was no commercialized vice in Pittsburgh; but in the latter part of the same tirade he pleaded with us to "leave the women where they are, otherwise you will spread disease and death all over the city." Segregation is a myth, pure and simple. To protect vice in one part of the city encourages and breeds vice all over the city. But segregation is not only impracticable; it is highly undesirable. "Prostitution, like crime," says Flexner, "is most dangerous and most offensive when it collects in nests. The segregation of prostitution, even if feasible, would be objectionable precisely as the segregation of criminals would be objectionable."

Hinderers of Vice Fighters

Who are they who hinder those who fight the commerce in vice? (1) Politicians who by offering the proper protection can get the votes of the underworld, and by extortion can create a "slush-fund" for campaign purposes. (2) Iniquitous property owners who get a high rental for houses devoted to the infamous business. (3) Lawyers who for gain protect prostitutes when they are arrested. (4) Christians whose particular brand of Christianity does not permit them to soil their hands in the battle with sin, or who are such moral cowards that they are afraid their business interests will suffer if they meddle with the sinister forces that are dragging the boys and girls of the city down to ruin.

A DWELLING IN SKUNK HOLLOW

A PITTSBURGH TENEMENT

(Showing conditions which the Department of Health and the Housing Conference are striving to improve.)

Abolition

What is to be the attitude of the city government toward the evil? The city must refuse to recognize prostitution as a legitimate means of making a living. Abolition of the evil is the only course advocated by those who are up to date on social movements. No disorderly house must have any legal ground to exist.

No, we are not fools. We do not think that we can by law stamp out all fornication; but we do insist that vice must be without government sanction. I believe that ninety-five per cent. of the police and detectives are honest and desirous of doing the right thing. But they are incapable of doing so in a system such as we have had that fosters and seeks to justify for profit the immoral inclinations of the human heart. They are deterred from doing the thing that their own honor and honesty make them want to do, lest they step on somebody's toes.

"But," some one will argue, "you are persecuting these women. Would you throw them out on the street?" No, we are not persecuting them. Our feeling for the poor girls in the business is one of true friendliness. We pity them. They are only the dupes of others. But if you think that reformers are always forgetful of them, then let me tell you that when the Morals Bureau of Pittsburgh did its noble work in cleaning up the city a couple of years ago, a committee agreed definitely to help these girls. They gave them their option of five different courses. (1) Any girl who wanted to go back home, and had not money enough to do so, would have her way paid for her. (2) Any girl who needed hospital attention would be given the same without charge. (3) Any

girl who desired to enter a rescue home would be placed in one. (4) Any girl who was willing to work would be found employment that would pay at least $8.00 a week, and as much more as possible. (5) If the girl would accept none of the foregoing, then she was given a certain length of time in which to leave the city.

What was the result? As a matter of fact only two girls accepted work, and one of them left it in a short time; and only one girl went to a hospital. That would make it look as though the girls did not really want to work. And Pittsburgh's experience is not peculiar. When the city of Lancaster was cleaned up they raised a fund of $650 to care for the unfortunate women, and only $70 was subsequently needed.

In fact, most of the girls used in this unholy business are feeble-minded, and only criminal laxity on our part permits them to be exploited in this shameful manner.

"But," somebody else objects, "you must have these places for men to visit, else our own homes will be invaded." In reply to that let me relate to you that one of the most capable and highly respected members of the Pittsburgh police force recently said to one of our number: "You people are unquestionably right in trying to close the red-light district. I did not use to think so. I thought we had to have such places to protect our own wives and daughters, until I was stationed in the old red-light district for two years. Then I found that the men who go there are not the people who attack women on the street." On further inquiry he added: "The greatest number of those who go are married men and boys."

Besides, some time after Lancaster had been cleaned up, the presiding judge of the Quarter Sessions Criminal Court took occasion to say that it had been five months since a session of the Criminal Court had been held in Lancaster County, and that "in this time there has been a notable lack of serious crimes in the county, and we are to be congratulated on this fact." The Chairman of the Citizens' Anti-Vice Committee of that place declares that there has also been a marked decrease in the fornication and bastardy cases. Is there not some connection between this state of affairs and the closing of disorderly houses which are the breeding-places of vice and crime?

Contributing Causes

Before we can move intelligently to the permanent correction of the evil we must know the reasons why girls and boys go wrong, and then attack causes. Dr. Frederick A. Rhodes, chairman of the old Morals Efficiency Commission of Pittsburgh, gathered a lot of data on this subject, and answers the question of why the majority of prostitutes in Pittsburgh began a life of ill repute. We find such answers to the question as: the double standard of morals which censures and disgraces the erring girl, but pities the man and allows him to remain a favorite of society; improper home life, where parents are neglectful of the children's moral welfare; bad housing conditions; bad girl companions; inadequate wages for working girls; false men; home extravagances which cause the age of marriage to be put off too late for real homes; the girl's resistance to a life of virtue lowered by the auto-

mobile, alcohol, and late hours; and the marriage of the unfit.

Among the factors that influence most boys and young men are: parentage—inherited tendencies to sin; poor home surroundings; ignorance of sex hygiene; desire to "see the sights," and be like others; habit formation; sex-pull without restraint; late age of marriage on account of high cost of living, or cost of high living; seduction by bad women; laxity of social customs: boys see that men can freely indulge and are quickly forgiven by society; burlesque shows; indecent literature and pictures; repugnance to work; alcohol. "I am firmly convinced that more men and women fall through the use of alcohol than from any other cause. It is a very powerful sex stimulant and coincident with stimulation it diminishes the power of restraint." [1]

The Chief Causes

Some of these causes are treated in other sections of this book. Let us here pick out a few of the others for special mention.

(1) *Ignorance of the physical self, of the laws and hygiene of sex, and of the terrible effects of incontinence* must be named as one of the causes contributing to this awful sin. In his annual report, made just before his retirement from office, Henry L. Stimson, late secretary of war, characterizes the record of American troops as "shameful beyond that of the army of any other civilized nation." This record he believes to be due to "our own shortcomings as a nation in dealing with this matter." He continues:

[1] Frederick A. Rhodes, *The Next Generation*, p. 247.

"So long as in our civil communities, and particularly in our large cities, we continue to close our eyes to the magnitude and extent of the evil and refrain from attacking it with all the weapons which modern scientific knowledge places in our hands, it cannot but be expected that the younger men in our army, leading the abnormal life of the soldier, will show the effect of the evil to a marked degree."

Recent magazine articles have informed us how far European countries are ahead of America in their attitude toward sexual hygiene and morals. Courses of instruction on all important sexual matters are already given in schools and universities in Germany, France, and other countries. In Finland, Switzerland, and Hungary such instruction is even authorized by law. Great authorities on sex, such as Auguste Forel and Mendel, have put their learning at the disposal of their governments, so that now, we are told, "no youth leaves the high schools or universities without a solid working foundation for keeping morally and physically clean."

(2) *Another evil influence is bad books and papers.* The sweep of a good book for righteousness can never be estimated. Good books are like good friends: they awaken new and holy enthusiasm. But a bad book is one of the greatest agencies of hell for the demoralization of its readers. In a letter that came to my desk a little while ago from the New York Society for the Suppression of Vice, I learned that in the forty years of its existence that society has seized 2,948,168 obscene pictures, and 99,081 pounds of books and sheet stock, the books being indescribably vile. Literature that furnishes fuel for the fires of passion, or that

creates obscene pictures to hang over the mantelpiece of the imagination, makes it harder for people to remain pure, and makes it easier for them to break this great commandment of God.

(3) *I charge the theater also with being an accomplice* in more than one case of sex transgression. By hint and suggestion and double meaning, by making fun of family infelicity, by seeking to stimulate a sickly, simpering sentimentality, it prepares the way for the violation of the law of purity.

(4) *In this arraignment I indict dancing.* When people meet in an artificially lighted room, where the air is usually impure, and, in close embrace, yield themselves to the intoxication of rhythmic movement to seductive music, with whispered sentences of love, no one need be surprised that practically every church in Christendom has put itself on record in pronouncing the usage fraught with the greatest perils to health and morals.

(5) *Liquor drinking* is still another evil to be classed in this list. Alcohol stirs up all the animal that is in man. Not only does it stir up beastly passions, but it robs him of his judgment and self-respect and self-control, so that he gives free rein to his impulses.[1]

(6) *The free and easy mixing of the sexes* is not always conducive to the strictest purity. Practically all migration and emigration to-day are from the farms to the towns. Here in mill, in factory, in shop, and in office men and women mingle together, which too often means the losing of a delicate reserve. Underpaid girls too often become the tools of unscrupu-

[1] See Vance Thompson, *Drink and Be Sober.*

lous and designing men. Young women should resent any questionable familiarity from any man, no matter who he is, boss, workmate, or lover, no matter what may be his wealth, social standing, or religious profession; resent with such righteous fire that his dwarfed soul shall be singed in its heat. And be sure that you abstain from all suggestion in the way you dress and walk and talk.

But if the mingling of the sexes in work be dangerous, it is many-fold worse in idleness. The long hours behind closed doors in dimly-lighted rooms, the strolls through the lonely woods, with no employment to claim attention, can only be fraught with peril. If David had been at the battle's front, instead of loafing at home, he would not have committed the sin of adultery, which led also to the sin of murder. If Samson had not been lying around with his head in Delilah's lap he would not have been shorn of his power.

(7) *The impure heart* is the cause that includes all other causes. According to the ethics of Jesus, every wanton wish, every lascivious look is a violation of the Seventh Commandment. Impure thoughts and desires, says Christ, not only lead to sin, they are sin in themselves. We commit sin because we are sinful. Sin is more than the sum total of one's sin. Until your heart is touched by Christ you are not safe. Impurity comes out of the microbes of impurity. In the darkness and in the silence the microbe of immoral suggestion is cherished, and out of the brooding of unholy hours comes the sin against purity. None but the pure in heart shall see God.

What Can We Do?

A practical question yet remains, namely, What can the individual Christian do toward preventing the commission of this awful sin? I shall name three things:

1. Read over again the "causes" given above, and then do everything in your power to correct the conditions or remove the causes that lead to the sin.

2. Expose and oppose "the Plunderbund," a notorious political development with commercial and industrial ramifications, which countenances and protects evil resorts in return for graft and political services. This disturbs state appropriations, corrupts ballot-boxes, bribes juries, influences courts, till not in fifteen years has there been a single conviction in Allegheny County for keeping a bawdy house!

3. To overcome professional prostitution, insist upon the enforcement of the "Swift Act." Under this act which was adopted July 26, 1913, by the Pennsylvania Legislature, it is provided that "any building, or part of a building, used for purposes of fornication, lewdness, assignation, or prostitution, shall be a nuisance." Any person with reason to believe such facts may notify the owner and the agent in writing personally or by registered mail. If the nuisance is not then abated within one week, the court of common pleas, on petition of the district attorney or of any citizen of the county, may, after hearing, grant a preliminary injunction restraining the owner and tenant from using such building in such a way. This injunction may later be made permanent, and disobeying the same is made a misdemeanor with a fine of not less than $500 or more than $1,000; and imprisonment

of not less than six months or more than two years, either or both.

II. The Liquor Traffic

There are in Allegheny County 2 distilleries, 14 breweries, 256 wholesale liquor stores, and 1,246 retail saloons. More than half of these are within the limits of the city of Pittsburgh proper. To be exact: within the city limits are 143 wholesale and 725 retail licensed liquor saloons; in the county outside the Pittsburgh boundaries are 113 wholesale and 521 retail stores and saloons. The wards and sections of the city which are cursed with the greatest number of saloons can be discovered by examining the chart on page 162 of this book.

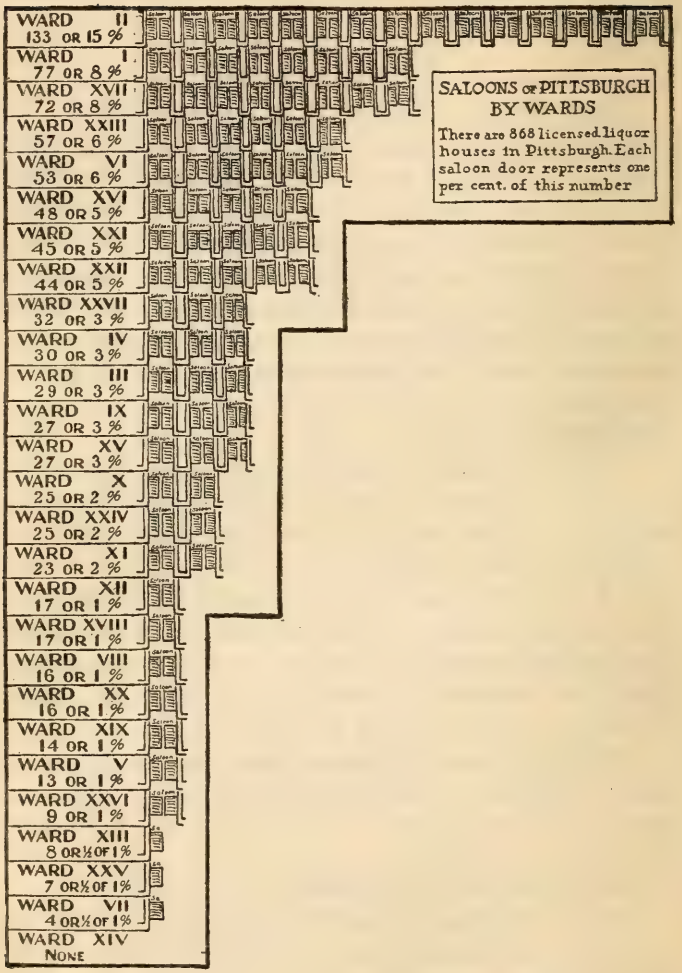
The whole state of Pennsylvania has 10,512 retail and 1,669 wholesale saloons. This means that one eighth of all the grog-shops in this rum-soaked state are in Allegheny County.

We used to think that drinking was a detached question concerning a personal habit; but we now see that it affects almost every movement of social, political, or economic reform. It is impossible to deal absolutely with any social problem alone.

This hydra-headed monster bears some relation to everything that challenges our attention. For example:

Drinking and Public Expense

Are we interested in reducing public expense? A big item is the policing of the city. Pittsburgh now has a police force of 812 men. The salaries paid amount to $998,654, and the operating expense is


WARD II
133 OR 15 %
WARD I
77 OR 8 %
WARD XVII
72 OR 8 %
WARD XXIII
57 OR 6 %
WARD VI
53 OR 6 %
WARD XVI
48 OR 5 %
WARD XXI
45 OR 5 %
WARD XXII
44 OR 5 %
WARD XXVII
32 OR 3 %
WARD IV
30 OR 3 %
WARD III
29 OR 3 %
WARD IX
27 OR 3 %
WARD XV
27 OR 3 %
WARD X
25 OR 2 %
WARD XXIV
25 OR 2 %
WARD XI
23 OR 2 %
WARD XII
17 OR 1 %
WARD XVIII
17 OR 1 %
WARD VIII
16 OR 1 %
WARD XX
16 OR 1 %
WARD XIX
14 OR 1 %
WARD V
13 OR 1 %
WARD XXVI
9 OR 1 %
WARD XIII
8 OR ½ OF 1 %
WARD XXV
7 OR ½ OF 1 %
WARD VII
4 OR ½ OF 1 %
WARD XIV
NONE
SALOONS OF PITTSBURGH BY WARDS
There are 868 licensed liquor houses in Pittsburgh. Each saloon door represents one per cent. of this number

$52,180. The seven police magistrates are paid $17,500 in salaries, which means that the taxpayers of the city of Pittsburgh are this year paying $1,068,335 in cold cash for police protection. This is so enormous a sum that we have a right to inquire what it is that menaces public safety most.

During the first eight months of 1916 there were 34,066 people arrested in Pittsburgh. Of this number 17,385 were arrested for drunkenness. That is, fifty-one per cent., or more than half the total number of arrests in Pittsburgh, were for this one cause.

But this by no means represents the total bill presented to the public for allowing people to make brutes of themselves, for a large percentage of nearly all crimes and offenses are directly traceable to drink. Take, for example, those who are charged with "vagrancy," or as "suspicious persons,"—the great mass of them are such because of drink. During the eight months named above there were 1,485 persons arrested in Pittsburgh as vagrants, and 3,284 as suspicious persons. Though the police records show that arrests have been made for fifty-nine different reasons, yet these three causes alone account for 22,154 out of a total of 34,066.

Of course, drinking is responsible for a great many of the other fifty-six causes of arrest. But these three causes alone which are directly traced to the saloon door are to be charged with two thirds of all the work done by the policemen of the city.

Last year it cost $327,998 to run the Allegheny County Workhouse. During the year there were received 4,114 criminals or offenders. Drunkenness was the offense in the case of 424 of these, and disorderly

conduct was the charge with 748. Is not the liquor traffic responsible for most of the disorderly conduct? Among the inmates 910 were listed as suspicious persons and 802 as vagrants. Is the saloon not to be charged with these also? This means that these three causes furnished 2,082, or one half of all that were sent to the workhouse last year.

But these figures have been given only for the sake of illustration. Imagination is all that is necessary to see how immense this would become if we pursued it to the end. I have said nothing here about the enormous cost of jails, penitentiaries, judges, juries, detectives, and other costs involved. We believe in reduction of taxation in all its ramifications, but about the best place to begin is in abolishing the liquor traffic.

Some one will tell you that the money we receive from licenses helps to keep down taxes. But that is a false and misleading statement. One of our county commissioners stated that the same year that Allegheny County received $89,098 as its share of license money, the amount spent by the county that could be directly charged to the liquor business was $625,701. It cost us seven times as much as we got from it.

The Saloon and Crime

Are we interested in abolishing crime? All the persons implicated in the assassination of Abraham Lincoln were drunkards, and had been drinking the night that the great President was killed. The reason which Andrew Johnson gave for refusing executive clemency to Mrs. Surratt was: "The whole plot to murder Lincoln was hatched in Mrs. Surratt's saloon." President

Garfield's assassin, Charles Guiteau, was a drunkard. The man who killed President McKinley was the direct spawn of the saloon. Czolgosz was an ex-bartender, was reared in a saloon, and was at a saloon just before the assassination, and confessed before his execution that it was the talk he had heard in his father's saloon that determined him to murder President McKinley. I have recalled the murder of these illustrious men only for the sake of emphatic illustration. Eighty-five per cent. of all the murders committed in Philadelphia last year were due to drink.

Divorce the evil of commercialized vice from the liquor business, and you have cut its tap-root.

Drinking and the Home

Are we concerned about preserving the integrity of the family? Then we must smash the demon of drink. In the desertion and non-support branch of the County Court last year, 1,604 cases were handled for the City of Pittsburgh and Borough of Homestead. In 692 cases (more than 43 per cent. of the whole) the direct cause was drink. The same thing was the indirect cause in a number of other cases. The man who loafs around a saloon cannot possibly make the best husband and father. Neglect and abuse, shiftlessness and brutality, inevitably overtake the drunkard sooner or later.

A chief product of the home is the children, and children are the material out of which the kingdom of God is to be built to-morrow. Therefore, we have pleaded in another chapter for the right environment for them. But alcohol blights environment. Children encompassed by its influence become only half-made

men, rickety and stunted in mind and soul. All posterity lies asleep in the loins of the people who are alive to-day, and yet we tolerate a business that poisons life itself for little children yet unborn.

The Drinking Club

There are three different kinds of drinking clubs: (1) Quasi-fraternal orders such as Moose, Elks, Eagles, Owls, and the like, having sideboards. (2) Chartered social clubs, usually with some innocent-sounding name as Hunting and Fishing Club, Tariff Club, Tourist Club, and similar terms. (3) Common speak-easies, sometimes chartered and known as "one man clubs."

All these are especially vicious in (1) promoting drinking, especially by young men and heavy drinkers and on Sundays in great amounts; (2) promoting gambling, especially schooling the young in it; (3) breaking up domestic habits, leading men to neglect families and otherwise prove recreant.

Now, somebody argues that if we abolish the licensed saloon we are cursed with the presence of these clubs. There is not a word of truth in that. Remember the number of saloons in Pittsburgh and Allegheny County, and then note this fact, that there are in Pittsburgh 287 chartered clubs, and there are more than 500 of them in the county. One of the most saloon-cursed sections in the city of Pittsburgh is what is known as "The Strip," along Penn Avenue from Eleventh Street to Thirty-fourth Street. Seventy-eight licensed saloons and wholesale houses ply their antisocial trade in this district. Yet, in addition to

these,[1] ten "chartered clubs" are scattered through the section and eight drug stores notoriously selling liquor without prescription bring the total to ninety-six drinking places in the three fifths of a square mile area. Added to this are some ten or fifteen "fly by night" speak-easies and about a dozen "white line" and "dope" joints where alcohol and drugs are obtained. No one need go alcoholically thirsty in The Strip. In close proximity to the saloons are many pool-rooms and several dance halls. Many of the saloons turn out a steady stream of besotted humanity into "the trough." The chartered clubs appear to be nothing more nor less than Sunday drinking clubs. During the week they lie idle and unused, but promptly at fifteen minutes to twelve on Saturday night, when the saloons are supposed to close, the clubs throw open their doors and continue open all Saturday night and all day Sunday. If the licensed saloon is a school of lawlessness and crime, the Sunday drinking club is a continuation school of lawlessness and crime. Some of the saloons have nick-names such as the "Bucket of Blood," "The Stone Jug," "Hinky Dink's." Nick-names are said to characterize those upon whom they are imposed more adequately than baptismal names. It is quite probable that in the matter of these saloons we have cases in point. Some of the saloons of The Strip have become notorious not only in the immediate vicinity but throughout the entire city. Pilgrimages have been made to one of them by people who, out of curiosity to see the marvelous attraction of the place, have traveled from extreme points of the city. At

[1] The facts presented are taken from the survey of "The Strip," referred to in Chapter VII.

closing time on Saturday nights it was quite customary to see a large crowd gather in the immediate vicinity of this saloon to see the inevitable fight which culminated at about the time when the place closed. Profligate men and abandoned women frequent such places and are made welcome by those in charge.

The clubs enjoy the distinction of higher sounding names, but this is possible because they are "chartered." The names are after the order of "The Nimrod Hunting and Fishing Club" and the "Second Ward Republican Club." One is sometimes referred to as the "Kenna Club," another as the "Sanitary Club," and another as "The Sunday School." Dewey gambling machines were operated in a number of the clubs during the past year. Lately in one club a young man of good family but under the curse of the liquor appetite was seized with an attack of delirium tremens. He was removed from the club to the police station near by, where he died as a result of his sickness. It would seem that a properly organized social club would be anxious to care for its members and would at the very least enlist the proper medical care and service in the club itself where a comfortable place could be made for the sick member, but it is quite the contrary, for the sick member is hustled off to the police station and thus the stain of death in the club rooms is obviated. In the rear of another club, a man, reputed to be a member of the club, was found dead within the last few weeks. According to the report of a newspaper reporter who was on the scene soon after the discovery, there was some indication that the man had been dragged out to the rear en-

trance of the club room through the snow and thrown upon the ash heap in the yard.

An unfortunate circumstance in the matter of the saloon and club is that the whole question of rights and privileges is tied up with politics. Tools of politicians are permitted to operate clubs. Even well-meaning police officers who are willing to lend every effort, so far as they are concerned, to the cleaning up of the community are not permitted to exercise the authority which should be theirs. One officer informed the writer that he was quite sure that the police magistrate of the district was interested in more than one of the drinking clubs. Another officer, whose integrity and sincerity are beyond dispute, made the statement that it was practically useless to arrest certain classes of offenders because they had a pull with the higher powers and would simply give the officer the laugh when he threatened to make an arrest. The police commissioner, who is highly respected in the community, informed the writer that the question of regulating the drinking clubs was in the hands of the District Attorney and that the police officers had authority only to maintain peace and order and make arrests when disorder broke out.

Labor and Liquor

Are we trying to lighten labor's load? The saloon is labor's most tyrannical enemy. John Burns, foremost of labor leaders, says: " My participation in many of the greatest labor movements of the present generation has enabled me to witness how drinking dissipates the social force, industrial energy, and political

strength of the people. Give up drink or give up hope of holding your place in the industrial world."

The *Denver Labor Bulletin*[1] speaks with emphasis the following convincing words: "During the week preceding Christmas, the banks of Denver paid out over $500,000 to members of savings clubs, practically all of whom were wage-earners. This great amount of money was really an accumulation that had hitherto been spent for liquor or its accessories. To-day it is practically impossible to find a member of organized labor in Colorado advocating a return of former conditions, with the open saloon and its accompanying crimes."

The "safety first" movement has helped mightily to focus the attention of the industrial world on the relation of drink to its new aspirations. A drinking man is not safe among wheels, gears, and belts. Knowing that "safety" results are impossible so long as men turn themselves into blear-eyed, fumbling, stumbling wretches, the "safety first" movement is rapidly becoming a "sober first" movement.

A true friend of labor, Harry M. Chalfant, speaks to the point when he says: "The saloon increases crime, crime increases taxes, taxes increase rent, and the man who rents is the fellow who gets stung. Increased rent and numerous bad bills, due to booze, compel the grocer, the butcher, and other tradesmen to advance their prices. These added costs, due to the presence of the saloon, are paid by the workingman and his family, they being the ultimate consumers."

[1] February 3, 1917.

Drink and Poverty

Are we relieving distress and attacking poverty? Last year there were admitted to the Allegheny County Home at Woodville 857 people. Of this number, 191 were temperate, 666 were drinkers. That is, seventy-eight out of every hundred people that the county has to care for at its home are drinkers, and a large majority of the remaining twenty-two per cent. are there because somebody else wasted their substance in drinking.

It has been estimated by one of our erstwhile county commissioners that $90,000,000 is expended annually in Allegheny County by selfish men for booze. And what do they get in return? A broken body, a dead mind, a ruined soul.

Some one has made the following estimate as to what a man could buy with the money that he spends for three drinks of whisky a day for a year:

$10 for clothes for mother
10 for clothes for children
2 barrels of flour
100 pounds of sugar
40 pounds of cornstarch
20 pounds of macaroni
8 twelve-pound hams
20 quarts of beans
2 bushels of sweet potatoes
6 bushels of Irish potatoes
20 pounds of coffee
20 pounds of raisins
20 pounds of rice
40 pounds of crackers
200 bars of soap
6 twelve-pound turkeys
10 quarts of cranberries
20 bunches of celery
20 pounds of prunes
8 dozen oranges
20 pounds of mixed nuts.

If he drinks down-town and pays 15 cents a drink then the above is only two thirds of what it would be.

A paper just received at my desk for this month[1] contains the following suggestive editorial:

"Beer or Bread?"

"For weeks past the country has been agitated from one border to the other on the question of food distribution and food prices. The high cost of living is making life itself almost prohibitive. The liquor traffic is responsible. It is a raid on the American pantry. All the elements that enter into food prices are deleteriously affected by the liquor trade. Take, for example, raw material. Alcohol cannot be made except by destroying carbohydrate foods, such as sugar and starch, and while sugar is mounting to 15 cents a pound the liquor traffic is consuming each year enough sugar to supply the entire country for thirty days. We are taking sugar from the mouths of babies to enrich the brewers. A vast amount of labor is wasted in producing, transporting, and distributing alcoholic beverages. It is estimated that the muscular man-power expended, not in making, but merely in handling, the output of the liquor factories is sufficient to set up and pull down the great Pyramid of Egypt nine times a year although it took 100,000 men a generation to build it.

"The papers have been reciting in flaming headlines the stories of food riots in New York because of a car shortage, but the liquor trade uses the equivalent of 3,000 trains of 200 tons each year. It wastes millions of cubic feet of space in our export and im-

[1] *The Voice*, March, 1917.

port shipping; crowds our docks; fills our freight cars, crowding out of them articles of food. The labor efficiency loss each year to America because of drink is equivalent to the entire nation's standing idle for thirty days.

" In these times of high taxes and high prices every dollar wasted buys misery for large parts of our population, and all this is saying nothing of the vice, crime, disease, sorrow, and pain resulting from the drink traffic.

" The question is, ' Shall American women and children be underfed that American men may be full-beered? ' "

Drinking and Physical Efficiency

Do we plead for recreational facilities, good housing, and other improvements, that men may be physically strong? Life insurance is a cold-blooded business proposition. Yet it has dealt the liquor traffic some intensely severe blows. Life insurance companies have brought out statistics proving that occasional drinking increases mortality by over fifty per cent. A special investigation committee which considered the causes of premature death in the last twenty-five years among 2,000,000 policy-holders of forty-three leading insurance companies recently declared that " the loss of 500,000 men as the result of the present warfare could be made good in less than ten years through complete abstinence from alcoholic beverages by all the inhabitants of Russia." The committee further declared that we are permitting " the average length of life to be shortened by fifteen years " through drink.

Andrew Carnegie unquestionably knows the physi-

cal elements of success, and he says that "the first and most seductive danger and the destroyer of most young men is the drinking of liquor. There is no use wasting time on any young man who drinks liquor, no matter how exceptional his talents."

The effect of the consumption of alcoholic beverages upon physical and mental efficiency has been absolutely determined by numerous experiments in Europe and America. The most famous of these experiments were made in walking, mountain-climbing, endurance, marksmanship, typesetting and typewriting, memory and scholarship, and other tests. In every case the man who abstained was more efficient than the man who drank. For illustration, let me give just one of these experiments, that of typesetting and typewriting.

"Four typesetters in a printing-office in Heidelberg, Germany, were tested in their work to find out if alcohol helped or hindered them. The trials were carried on for an hour a day for four successive days. The first and third days no alcohol was taken; on the second and fourth days the work was done after drinking about three quarters of a tumbler of Greek wine (18 per cent. alcohol).

"Alcohol used in these amounts to which the men were accustomed decreased the amount of work done about 9 per cent. on the average. This means that if the same loss held for a whole day's work, if a man were capable of earning $15.00 a week when not drinking, he would earn only $13.65 if he drank as much alcohol daily as would be contained in a quart of beer.

"This typesetting test showed that the amount of skilled work done was diminished by alcohol. In a

test by typewriting it was found that alcohol increased the number of errors from 14 per cent. to 31 per cent., although fatigue only increased the average of errors by two per cent."

Alcohol engenders the most varied maladies: paralysis, lunacy, disease of the stomach and liver, dropsy. It is a frequent predisposing cause of tuberculosis. It complicates and aggravates all acute maladies.

Drinking and Mental Efficiency

Do we stand for the intellectual development of all? Shakespeare, who studied human nature with an intelligence never surpassed, caused one of his characters to say: " O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil! O that men should put an enemy in their mouths to steal away their brains! "

No man in the last hundred years has been more efficient than Thomas Edison. When he was asked not long ago why he did not drink, he remarked that he had a better use for his head.

Dr. Clouston, Medical Superintendent of the Morningside Lunatic Asylum, near Edinburgh, says: " From the medical and scientific point of view we have this great physiological fact before us, that the first thing alcohol does in ninety-nine cases out of a hundred is to affect the mental working of the brain of the man who imbibes."

The old sophistry that alcohol was a mental or physical stimulant has received a death-blow by scientific study and practical investigation. It is now known to be not a stimulant, but a depressant.

How Alcohol Blights Childhood

Liquor drinking in the parents is manifested in the children in epilepsy, feeble-mindedness, insanity, immorality, criminality, pauperism, and other ills. Professor Demme, of Berne, Switzerland, conducted investigations covering a period of twelve years, among ten thoroughly temperate families and ten intemperate families. The results of his studies are graphically set forth in the Chart on page 177.

What Is to Be Done?

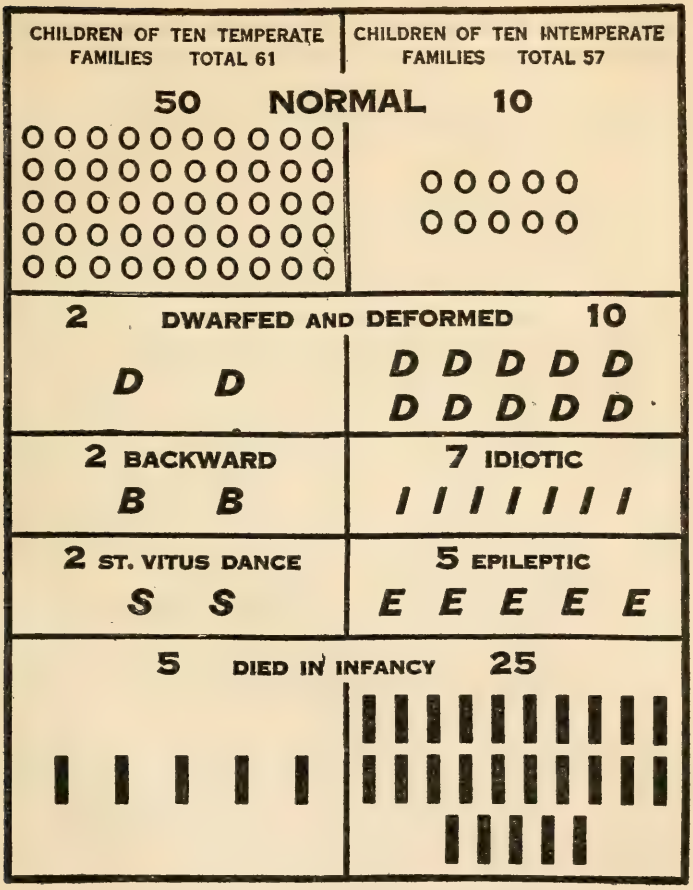
The awful problem is before us. What are we going to do about it? Let me offer the following practical suggestions:

1. *Meet the drunkard's own excuse for drinking.*

(1) Does he say that he is driven so hard in his toil that he is completely exhausted, and that he grasps at liquor because it seems to give him back, if only for an hour, his feeling of health and confidence? Then agitate for reasonable hours and decent conditions of toil.

(2) Does he say that his body is improperly nourished, and that he "needs the liquor to stimulate" him? Then show him the utter falsity of his belief, and at the same time teach the wife or mother the kinds of foods to buy and how to prepare them. See that the man's lunch bucket does not contain cold, indigestible stuff. Educate him to substitute milk or buttermilk for beer.

(3) Does he say that he has "nothing to do"? Is that true? Does he have no club, no bank, no toilet-room but the saloon? Then see to it that your church substitutes all these things. Find something


CHILDREN OF TEN TEMPERATE FAMILIES TOTAL 61
CHILDREN OF TEN INTEMPERATE FAMILIES TOTAL 57
50 NORMAL 10
2 DWARFED AND DEFORMED 10
D D
D D D D D
D D D D D
2 BACKWARD
B B
7 IDIOTIC
I I I I I I I
2 ST. VITUS DANCE
S S
5 EPILEPTIC
E E E E E
5 DIED IN INFANCY 25

THE EFFECT OF ALCOHOL ON HEREDITY

for him to do. Encourage him to work a little garden, to patronize a reading-room, or to take hold of some other activity, etc. Show him that it is utter and complete nonsense to assert that men cannot attain a proper plane of social intercourse without poisoning themselves in company. It is not alcohol which socializes men, but food and drink, music and art, sport and recreation.

(4) Does he complain that he drinks because his family life is disordered? Then show him that drink has broken up more homes than all other causes put together; and at the same time, interest yourself in his home life, assisting in making it the best possible.

2. *Back up the employer that refuses to employ a man who drinks.* One of the rules of the American Railway Association is as follows: "The use of intoxicants by employees while on duty is prohibited. Their use, or the frequenting of places where they are sold, is sufficient cause for dismissal." Encourage other employers to take the same ground.

3. *Educate the children as to the awful curse of liquor drinking.* Do not think that you are without competition here. One of the officers of the Ohio State Liquor League was quoted a few years ago as having spoken thus in an address to his fellows: "The open field for the creation of this appetite is among the boys. After men are grown and their habits are formed, they rarely change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetites have been formed."

4. *Bring individuals to Jesus Christ.* We are all familiar with a vast number of cases of shambling drunkards who through conversion have become sober, self-respecting citizens. Repentance is a condition to salvation. Repentance means that a man is sorry for his sins, sorry enough to quit his sinning. By conversion a new conscience is awakened within man. If the conditions of salvation are met, Christ will not only forgive the sins of the past, but he will also take out of the heart the propensity to evil; he will implant a new purpose in the life, and he will strengthen the weakened will.

5. *Legislate the corrupting saloon out of existence.* It shames one to think that our American nation, our Christian nation, is in partnership with this arch-enemy of the human race. It is a destructive, illogical, immoral partnership. European nations, under stress of the Great War, are abolishing the liquor traffic. The soul of the nation should mobilize to defend the source of our country's safety against this cannibal trade. America must slay the serpent of the still or that serpent will slay America. That serpent is gnawing every day at the sacred folds of the Stars and Stripes.

But progress is being made.[1] Twenty-five states have entered the prohibition column. In nineteen the law is already effective. Seventeen of the twenty-five are dry by popular vote; the others by legislative enactment. They are as follows:

[1] The Florida Legislature convenes shortly and is under pledge to enact state-wide prohibition. Ohio and New Mexico will vote on state-wide prohibition November 6, 1917. Up to March 4, elections on state-wide prohibition have been ordered by Minnesota, Wyoming, and Nevada, for November, 1918.

	State	Date Effective	Popular Majority
1.	Maine (statutory)	1858	
	(constitutional)	1884	41,972
2.	Kansas	Nov. 23, 1880	7,998
3.	North Dakota	Nov. 2, 1889	1,159
4.	Oklahoma	Sept. 17, 1907	18,103
5.	Georgia	Jan. 1, 1908	
6.	Mississippi	Dec. 31, 1908	
7.	North Carolina	Jan. 1, 1909	41,196
8.	Tennessee	July 1, 1909	
9.	West Virginia	July 1, 1914	92,342
10.	Arizona	Jan. 1, 1915	3,144
11.	Alabama	July 1, 1915	
12.	South Carolina	Dec. 31, 1915	24,926
13.	Arkansas	Jan. 1, 1916	
14.	Iowa	Jan. 1, 1916	
15.	Colorado	Jan. 1, 1916	11,572
16.	Oregon	Jan. 1, 1916	36,480
17.	Washington	Jan. 1, 1916	18,632
18.	Idaho (statutory)	Jan. 1, 1916	
	(constitutional)	Nov. 7, 1916	15,120
19.	Virginia	Nov. 1, 1916	30,365
20.	Nebraska	May 1, 1917	29,442
21.	South Dakota	July 1, 1917	11,505
22.	Michigan	Apr. 30, 1918	68,624
23.	Montana	Dec. 31, 1918	28,886
24.	Utah	Aug. 1, 1917	
25.	Indiana	Apr. 2, 1918	

When will Pennsylvania enter this honorable company? We in Greater Pittsburgh must gird up our loins and make bare our arms for a terrific fight. For cities are now the battle-ground. The final triumph will be measured by population instead of by land areas. The saloon holds sway over men, not over acres. Eighty per cent. of the population in dry states live in rural sections, whereas seventy-five per cent. of the population of wet states live in cities. Six cities —New York, Chicago, Philadelphia, Boston, St. Louis, and Pittsburgh—contain more than one fourth of all the people in the United States living in wet territory.

The liquor forces are arraying themselves for a titanic struggle in the industrial city. Are we ready to meet them?

III. A Supreme Privilege—Civic Action

Caught in the amber pages of Hebrew history is a most thrilling and exciting story.[1] Wickedness was rampant in the land. Then Jehu, a soldier, was anointed king. His heart was aflame with so hot a hatred against the sin that was ruining his country that he drove along the road so furiously that to "drive like Jehu" has become a proverb. Suddenly, in the way, he came upon Jehonadab the priest. He drew in his flying steeds and addressed the priest in words like these: "Is thy heart right, as my heart is with thy heart?" "It is," promptly replied the priest. "Then give me thy hand," and reaching down Jehu drew Jehonadab up into the chariot by his side. There they are, the priest and the king, the religious leader and the soldier, the preacher and the politician side by side, dashing on to rid the land of infamy and the nation of its blighting curse.

Is that not suggestive to us of to-day? For we also are living in an age of heart-breaking unrest. Prophets of evil are on every hand, and messengers of discontent abound. We are told that in the domestic world there is a lessening sense of the sacredness of marriage; that in the political world there is corruption, malfeasance, and sinister legislation bought and paid for by those whom it benefits. In the commercial world there is distrust and dishonesty. Our economic

[1] 2 Kings 10: 15—Read the whole story as found in 2 Kings, chapters ix and x.

system, we are told, is rotten to the core; and our social system is ready for the burning. And the malcontent, in whatever sphere, is pleased to take a slap at the church. That is common and cheap. We are told that the church no longer attracts the masses; that it has lost its grip upon the men of our age; that it is decadent; that it does not keep pace with the increasing population; and that it does not grapple with the questions of the day.

What is to be done? Let politicians and preachers, soldiers and citizens, drive furiously together for the overthrow of sin and the establishment of righteousness. I would not have a "state religion"; neither would I have a state without religion. Politics must culture its soul. Religion must interest itself in good government. Citizenship and religion must strike hands, as did Jehu and Jehonadab. Politics must do more than fill government positions and collect taxes. The municipal, state, or national administration that takes orders from "the masters," and serves the underworld should be relegated to the rear.

In the winter of 1914, 51,000 men signed "no-license" petitions in Allegheny County, Pennsylvania. The court refused the petitioners, but stated that the place to express this desire was in electing members of legislature. The following summer there was such an election, and it was found that the majority of those petitioners were not eligible to vote. In one of the best sections (Seventh and Eighth Wards) about 1,500 had signed the petitions. Of these, 52 per cent. were not even registered and only 48 per cent. of those registered voted at the primaries; that is, 48 per cent. of 48 per cent. or only 23 per cent. of those who had

petitioned for the abolition of the saloon, could even try to do the thing they had asked the judges to do for them.

It should be remembered that this legislative district is composed of some of the finest parts of the city. In it are two each of the largest and richest churches of the Presbyterian, United Presbyterian, Episcopal, and Methodist Episcopal denominations, and at least a score of churches having memberships running from 500 to over 2,000 each. Here, in a nutshell, is the explanation of the power of the Penrose liquor gang to control Pennsylvania politics. It is not a victory of the vicious element; it is a surrender of the virtuous element without a fight.

VI.

THE PEOPLE IMPROVING THEMSELVES

There is as much call for patriotism to-day in Pittsburgh as on any field of battle. The success and prosperity of a nation depend not merely upon the brave men who, hearing the shrill call of the fife and touched with the roll of the drum, march off to the battle's front to defend the flag that is full of stars, but also upon the men who, in the time of peace and quiet, stand and speak and vote for the righteousness of their nation.

Many such unnoted and unsung heroes have helped to work out the magnificent possibilities of our government. Many people and many agencies are at work in Pittsburgh and Allegheny County, some conspicuously and some obscurely, not only to preserve but also to improve all that is worth while in our goodly heritage of liberty and self-government.

It is our purpose in this chapter to look at some of the methods by which the people seek to improve themselves.

I. Violators of the Law

One of our first duties is to guard the idea of liberty, that it be not confounded with license. The majesty of the law must be respected. Offenders must be

brought to account. But the challenge of Pittsburgh here is

The Police Courts [1]

The time has come when plain words need to be spoken about the police courts of Pittsburgh. As now constituted and conducted they are utterly indefensible.

About the only defense offered for these courts as they are is that they are no worse than those of former years or of other cities. This is no defense at all. That an evil is common or of long standing makes it no less an evil. The slogan of this city is that " Pittsburgh promotes progress," but it does not do so by clinging to a thing as bad as our present system of police courts. It is probably true that there are as bad courts in other cities, for there is practically no dispute that the weakest part of American government is our municipalities and the weakest point in our municipal government is found in the police departments, particularly the police courts. But all that is no reason. Instead of continuing to follow bad examples we should set up a good one of our own.

There are seven police courts, presided over by magistrates appointed by the mayor, to which all offenders arrested by the police are brought. The importance of the police magistracies is little realized by people who have not investigated the matter. The police court is the poor man's court. This is the court to which his troubles are usually taken first and in most cases it is also his court of last resort for the reason that he has not the money necessary to appeal to a

[1] This division is part of a plea issued by the Christian Social Service Union in 1915.

higher one. It is also the largest juvenile court; in it more boys and girls appear than before the county juvenile court. It is also the court of the foreign-speaking peoples. Here is where they get their impressions of "the Government" and learn to love or hate our civil institutions. In addition to all this, it is a court of tremendous political power when in the hands of corrupt political interests. That is the reason it is so often filled with unfit men in our American cities. It is the key position in controlling the votes of the poor and of the vicious. It is the position used by corrupt politicians to terrorize the former and make terms with the latter. The man who votes according to orders can do pretty much as he pleases criminally; if another man does not vote as desired he is constantly harassed and hounded. In this way a "Hinky Dink" or a "Bath House John" can defy decency and justice and keep himself in political power indefinitely.

These positions ought to be filled by men chosen for their judicial temperament, wide social vision, legal training, and personal moral integrity. It is true that they must be able to cope with wily criminals, but this does not mean that they must be ex-criminals themselves. The greatest detective in America never was a criminal. Moreover it should be remembered that for every desperate criminal before these tribunals there are a score of subnormal people who need sympathetic, helpful treatment. It is a position for public-spirited social service.

Here are some examples of "justice" as it is administered in our police courts to-day:

A man was caught in the act of attempting criminal assault on a respectable married woman. The case was particularly vicious,

but he seems to have "stood in," and he was let off with a small fine which, we have good reason to believe, was afterwards remitted.

A man was arrested for revolting indecency toward high school girls and was proved to have been guilty in over a score of instances. A fine of $15 was imposed which was afterwards remitted at the instance of a relative holding a city position.

A man pleaded guilty to criminal relations with a weak-minded woman who is now in a state institution. This is a penitentiary offense on his part. He was set free!

Two men and a woman were arrested in a case of prostitution. A man of influence appeared in their behalf. The next morning the men's forfeits were returned, the woman was released, and the arresting officer was reprimanded!

A child was kidnaped in the Hill District. The case was in many ways parallel to the famous "Whitla" case, for which the Boyles are serving long terms in the penitentiary, except that in this case it was a poor man's child. The culprit was caught and the evidence was conclusive. He seems to have had "friends," however, and he was let off with a slight fine!

A notorious hand-book gambler who holds out in a Diamond Street saloon was arrested while plying his criminal trade and his paraphernalia captured. He remarked to the arresting officer, "This is of no use; I'll be let off." He was set free, at the instance, it is said, of a very high city official!

Now compare with the above the following cases of treatment given to unfortunate men who do not seem to have had friends with political influence:

A mechanic passing through the city on his way to Cumberland, Maryland, was drugged in a saloon and robbed of his money. The next morning he found himself in the police station, and notwithstanding his still having his ticket for home, he was not allowed to testify or explain, and was rushed off to the workhouse for thirty days as a vagrant, where his hair was clipped, thus branding him as a criminal!

Three working men who had been employed in Pittsburgh, but had got out of work and exhausted their savings, applied to a police station for lodging. Their stories were flouted, uninvestigated, and they were railroaded to the workhouse as vagrants, from which they have now come with the criminal mark which makes it almost impossible for them to obtain work.

A foundryman who owns a farm and has a family in Austria had been working in Lawrenceville. He got out of work and out of money. He wrote to his people for funds, but because of the war he could not reach them. He then went to the police station

for lodging and was finally arrested. His story was ignored and he went to the workhouse as a criminal—because he was poor!

All the above occurred within the last few months. During ten months of 1914, 25,000 cases were disposed of in the Central and North Side Stations alone. That is, 2,500 a month, an average of 83 cases per day by two judges. And yet for all these cases these expert judges needed but an hour a day and had the rest of the time for politics and their own affairs!

Among these were 700 men and boys sent to the workhouse for thirty days each on charges of vagrancy or drunkenness and disorderly or suspicious person. That is, these 700 were given summary conviction, with no adequate trial, and are now sent back into society with the brand of "jail-bird!" Each of these 700 costs the taxpayers $27.70, a total of $19,390. One can only surmise how many of these cases were like those given above and how much of an unjust burden was thus put on the taxpayers and of an unjust stain on the names of unfortunate men.

There is no reason that these conditions should continue as they are. London, for example, has minor courts presided over by men of high type, men who serve as a matter of public duty and whose ability and integrity are above suspicion. Even Russia is superior to us in some ways in the courts she offers for the poor. Pittsburgh can well learn from Warsaw in this regard. In our own country also many cities are getting away from the system that still burdens us in Pittsburgh. The Morals Courts of Chicago and New York, and the Conciliation Court of Cleveland and the office of Public Defender of Los Angeles are movements which point the way.

Here in Pittsburgh our whole system of minor courts needs to be supplanted by another system. Unfortunately, however, legislation to this end is hampered by constitutional limitations in this state which will have to be removed, and this will take years. In the meantime shall these glaring evils go on?

The only thing that is likely to bring immediate improvement in any large way is for the Mayor and Council to proceed to supplant the present magistrates with men of different caliber and training, men who will command the confidence of the community, who will accept the office as a public duty, and who will give it adequate time and attention. One such magistrate, by eliminating political influences, disbursing real justice, and conducting his office with a view to reestablishing the erring and unfortunate in society as well as protecting the community, would set such an example as the public would be quick to demand should be followed throughout the city and in other cities as well.

Here is an opportunity for some one to do in Pittsburgh for the police courts of America what has been done for the juvenile courts by Judge Lindsey in Denver. There are plenty of men in Pittsburgh big enough to do it and who would do it unselfishly if asked to do so.

The Church and Delinquency

Last year there were committed to the Allegheny County Workhouse 4,114 people. Of this number, 2,730 were born in the United States and 1,384 were born in foreign countries. Of course, native-born of foreign parentage are listed as "United States." Of the 4,114, there were 3,177 white males and 218

white females; 637 colored males and 82 colored females. Of the total number, 2,201 were committed for the first time, 684 for the second time, 137 for the fifth time, 48 for the tenth time, 6 for the twentieth time, 4 for the thirtieth time, and 17 for the fiftieth time and over. During the year, 4,321 prisoners were discharged from the Workhouse.

Study Causes

The church must interest itself in removing the causes of delinquency. For instance, in the last chapter we studied the evils of the liquor traffic. Here it bobs up again; for only 309 people out of the 4,114 committed to the Workhouse last year abstained from its use. Some of them lacked the steadying influence of a strong, personally interested friend. Most of them lacked moral backbone. The church is the only agency that can supply this lack.

Consider the Subnormal

We are in the dawning of a day when men realize that very much of what we have thought of as wickedness, criminality, sloth, and viciousness is really defectiveness; that feeble-mindedness, insanity (including the criminal insane), and subnormality are among the most prolific sources of vice and crime and poverty. Christian programs will include proper care of these classes to prevent the propagation of the feeble-minded, to secure medical rather than punitive treatment of the subnormal. The community is just beginning the proper treatment of its defective and subnormal children.

Mr. Black's View

I asked Mr. Walter Black, the Chief Probation Officer of the Juvenile Court of Allegheny County, to give his opinion on the subject we are now considering. Mr. Black is a recognized authority in this field. He replied as follows:

"Of the 1,214 children before the Juvenile Court of Allegheny County, in 1916, 55.6 per cent. were Roman Catholic, 35.2 per cent. were Protestant, 2.7 per cent. were Hebrew, 2.6 were Orthodox Greek Catholic, 1 per cent. were Greek Catholic, 2 per cent. were unknown.

"Very few of any denomination attended either church or Sunday-school regularly, many not at all. If they had done so, I am convinced few would have ever got into the trouble that brought them before the court.

"Five boys were before the court recently on a rather serious charge, four of whom attended Sunday-school regularly until four months ago and had excellent reputations. Then the church that two of them attended burned and they intended returning when the church was rebuilt, but joined no other then. The other two stayed away from their school because the first two were out, and all got in with a gang that did not attend, with the inevitable result.

"Some few children have never attended either church or Sunday-school, although they have always lived near churches of their own denomination; but the great majority have at one time belonged somewhere, but have been allowed to drift.

"In the past six years more than 6,000 children have been before the court, and I am positive there

have not been twenty-five clergymen or Sunday-school teachers who have appeared in behalf of a child.

"No child is safe out of the Sunday-school and church and yet hundreds of children in this county are in a position to say, 'No man careth for my soul.'

"A twelve-year-old boy when asked recently why he did not go to Sunday-school said, 'Nobody started me.' Another fifteen-year-old boy did not know whether he was Catholic or Protestant until his mother told him when she came to visit him in the Rooms of Detention, yet he had lived for twelve years within a square of the church he should have attended."

Chaplain Miller's Verdict

I asked the Rev. Dr. C. M. Miller, chaplain of the Western Penitentiary, to give us his notion as to the place of the church and Sunday-school as a prevention of crime. Chaplain Miller has studied the subject with painstaking care from the inside. This gives his words significance. He replied as follows:

"The writer believes that the church's importance stands before the law's, which enforces rules of conduct and punishes crime.

"The function of the Sunday-school instils in the receptive mind a lasting reverence for ideals that are pure. It is the seed from which the church is built up. And if this sort of character develops into the Christian churchgoer he will be a law-abiding citizen.

"The lack of such training and influence, rather than evil intent, probably accounts for so many youths receiving their first instruction and discipline in the reformatories.

"Sin is a fact and must be faced. The church has a difficult and important task in preventing it, and would not be true to its calling if it evaded this duty.

"Through honest apprehension, or a curious conception of humanity, the opportunity is too often lost to prevent crime where one has, through human weakness, fallen into sin, and squares his debt to the state by serving a term in prison.

"Who can say that to be snatched from the yawning doors of the penitentiary in the first place would not have a more potent effect for good than the everlasting stigma of a prison term, which in most cases forever bars a former convict from becoming a useful citizen?

"Emerson said: 'I have in me the capacity for every crime.' If this be true of this matchless man, then we are all saved from criminality only by forces that are beyond us. Our own weaknesses should make us merciful to others. A majority of the men confined are not criminals, but victims of misdirected energy, mental make-up, alcohol, and ignorance.

"With the spreading corrective system now in vogue in our penal institutions the former wrongdoer is released better fitted for a useful life than when he entered. He has shown a desire and ability to live honestly and peaceably, or he would not be paroled. He can be trusted just like other men outside with whom he must mingle. Repentance is second innocence. He wants to do right. Some people tie a scarlet band around his neck. A kind word, a little help, and a little teaching would make him a good citizen. If you'd only trust him! You can't reform a man if

you don't trust him. Put him on his merits and integrity and he'll never go wrong.

"The church and its organizations right here could extend a helping hand and reduce by a goodly percentage the number of 'repeaters' in our institutions. It is the only just method and tends to develop the best in him, rather than destroy his faith in his fellow man. And it is in line with the rising tide of public opinion.

"With this plea for fair play for the released prisoner who is worthy of assistance, the great good and importance of the church may be extended with profit to all."

Cooperation with Police

Why should not every church have a committee that would visit every morning the police court in its district, there to interest itself in the unfortunates that have been brought before the court? Why should not the church have a committee to cooperate with the police force in the neighborhood, lending them encouragement and cooperation in the performance of their highest duty? Why should not each church interest itself in a very definite way in helping discharged convicts to get a new start in life?

A couple of "homes" that have sprung up in Pittsburgh recently serve as illustrations of this last point.

"Parting of the Ways Home"

"The Parting of the Ways Home"[1] was opened to extend to the "down and out" chap a new credit

[1] Located at 32 East Lacock Street, N. S.; Rollo McBride, Superintendent.

with society. It has to its credit the taking of 2,661 prisoners fresh from prisons during the past three years, and restoring them to lives of usefulness and self-respect. Seventy-one per cent. made good. Eighty-eight have gone back into their church, and the per capita expense of taking a man from prison and restoring him to a life of usefulness is $4.78. The average time they keep a man in the Home is about four and a half days.

The matter of handling men discharged from prison in such a manner that they will not return there is not to be mastered by maudlin sentiment. If the powers that rule permitted live stock to be treated after the fashion, and with as little mental direction, as convicts are treated, public opinion would swiftly make itself felt upon the subject. But what is it a discharged prisoner needs when he is turned out of jail with but a street-car ticket to begin life over? If he is friendless, without shoes, without clothes, food, or lodging, what is he to do? Where is he to turn? In a word, what is his prime need? Clearly, his need is credit, the life force of modern civilization. No starving man can be normal or sane. Picture for a moment the mental attitude toward the world of the discharged convict without a cent in his pocket, his feet sticking out of his shoes, his clothes dirty, torn, and frayed, without one available friend to whom to apply, without food, or a hole to crawl into to sleep, with the brand of the jail upon him, and the haunting fear that he may not be able to "make good" and as a result be forced back to the practises that lead again to jail. Picture that man's outlook upon life. If you who read these words were in his position, what would

you do? Given these credits, it is then up to the discharged prisoner himself to make good.

"New Future Association"

"The New Future Association"[1] is a similar "Home" for women prisoners. Since the opening of the Home up to the date of the annual meeting of the Association, on June 1, 1916, seventy-eight women from behind prison bars had sought its welcome shelter. Of these fifty-four have been placed in positions of usefulness. Twenty-five have been otherwise assisted to their own homes or places of destination. There were 1,685 meals served, and 375 lodgings furnished. Of the discharged prisoners forty-one have been clothed, out of donations sent in by the various women's organizations affiliated with the New Future Association and by private individuals, after appeals had been made for this kind of assistance. Of this number, two women have reentered the church, and two families have been reunited, besides an amount of other missionary work done which can hardly be specified in its variety and need.

II. Recreation

The occupations of any city are lopsided. So much of the time is spent in exercising only one part of our body or mind, or both, that we need leisure time in which to develop a full-orbed individual. The fight for shorter hours is, after all, a fight for leisure that the worker may recreate himself. Much of the social unrest of the day is due to envy that the poor feel

[1] Located at 418 Sherman Avenue, N. S.; Mrs. J. C. DeNoon, President.

toward the rich, not envy of their money or fine homes or fine clothes, but envy of the opportunities they have for doing what they want to do. If you discover what a people do when they do what they want to do, you can make a pretty accurate guess as to what kind of people they are. How do the people of Pittsburgh play?

The "Movies"

One of the most popular forms of commercialized amusement to-day is the "movie." There are in Pittsburgh 130 theaters, and in the rest of Allegheny County 65 more, thus making a total in the county of 195,—nearly all of them moving-picture shows. They show afternoons and evenings. The attendance at many of them, especially in the evenings, is so great that the crowds jam in the hallways waiting to gain entrance. Suppose that the average daily attendance is only one thousand each (a conservative estimate), and it totals 195,000 persons per day taking part in this one form of public amusement.

The age which has given us horseless carriages, smokeless powder, noiseless guns, and wireless telegraphy, has also developed the actorless theater. The possibilities for good to be accomplished by the motion-picture business are vast. A revolution was created in human life by the printing-press. Through it a whole world received knowledge and thought. But in comparison with the printing-press the motion-picture illumines like lightning. In a dozen years it has pierced the eyes and brains of hundreds of millions of people of every grade of culture and of every clime.

Many good things can be said concerning the edu-

cating, sin-deterring, socializing influence of the "movie." For example: last winter the liquor traffic lent the weight of its influence to have Congress pass a bill increasing the federal tax upon the motion-picture industry. The reason, we are told, was because the five-cent "movie" is becoming the social center for an increasing number of workingmen and their families. Money once spent in the saloon now goes for this form of entertainment. Some leaders grow quite enthusiastic over it as a substitute for the saloon. They assure us that it offers to the laboring man a more inviting place than his ill-equipped home; it offers a broader life, a vicarious experience of adventure, luxury, joy, intense experience. "It is a new form of art expression," declares the editor of a religious weekly,[1] "of thought transmission which strikes as deep into a dull brain as into that of a thinker. It has come to stay, and must be utilized as a servant of society. It will assist, with other influences, to break the solidarity of the forces that stand for the saloon."

Yet, on the other hand, there was shown in Pittsburgh last winter a picture play[2] that has been criticized as the most subtle and insidious attempt of the liquor forces to counteract the present anti-saloon crusade that has appeared in a decade. To the casual observer the picture was a marvel of mechanical skill and scenic achievement. But it was full of lewdness and sacrilege. It perverted the plain facts of history. It bolstered the cause of society's arch enemies. It served unholy ends.

Too often do we find the questionable in the motion-picture show. The immoral, the seductive appeal to

[1] *Western Christian Advocate.* [2] "Intolerance."

the sex instinct, the howling wild-west cruelties, the choking of some one by a burly villain, some fascinating vampire dragging a victim to the lowest dregs of depravity,—pictures that pander to all that is vile in human nature, such as require that the next shall be more sensational, just a bit more salacious,—these are too often the kind that are seen in the popular "movie."

The children's hero is a certain actor "who appears clad in nondescript garments and with shoes huge and misshapen. His acting consists of a series of slapdash 'stunts' which have no relation to any sensible plot or dramatic situation. In nearly every film he sooner or later appears drunk." Yet his antics are so immensely popular that he gets ten thousand dollars a week, with a bonus of more than one hundred and fifty thousand a year. Thus for appealing through the less edifying forms of amusement he gets $670,000 a year.

I have confirmed, by questioning many school teachers, the following alarming situation which is expressed by the editors of the *Delineator:* "The other day a man asked the *Delineator* to publish a very exquisite translation of some old French fables for children.

"'I'm sure the children will be delighted with them,' he said.

"The editors of the *Delineator* thought so, too, but before finally deciding to use the fables they called in a school teacher of long and wide experience and asked her what she thought of the fables.

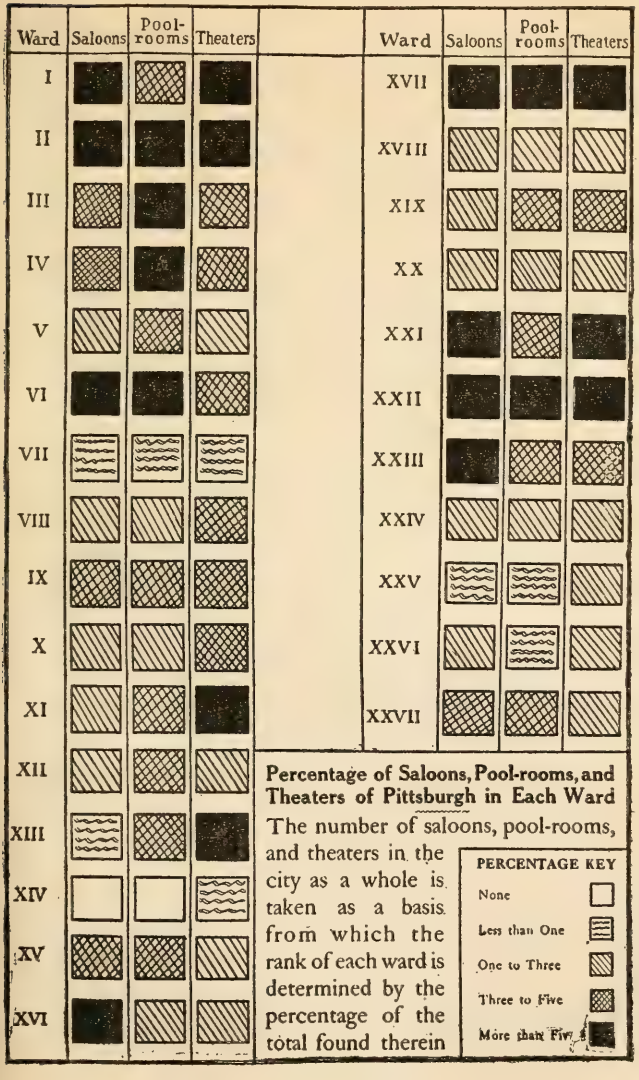
"'Charming,' she said, 'but children won't read them much. Five years ago I'd have said, go ahead.

But since children have become movie fans there's no interesting them in the classics. There's no holding their minds to anything that isn't extraordinarily vivid and rapid-moving. One has to use force to get them to finish Kingsley's *Water Babies!*'"

The Pool-room and Dance Hall

There are in Pittsburgh 250 pool-rooms, and in Allegheny County outside of the city of Pittsburgh there are 82 more; thus making a total of 332 for the whole county. An attorney friend of mine said to me not long since that he had been practising law for twenty years, and that he had kept a close record of every criminal case he had handled in that time, especially those in which young fellows were involved. And he declared that every criminal plot with which he had had personally to do in twenty years was hatched in some pool-room or kindred place of public commercialized amusement. The survey of the Pittsburgh "Strip" says: "Most pool-rooms in The Strip have long been recognized as the hold-outs of thugs, petty criminals, and loafers. Young men are the chief patrons of these antisocial agencies."

The public dance hall has been so long and so generally recognized as one of the most dangerous places to morals and health that it is scarcely necessary to do more than mention it here. If the dance in general has been frowned upon by practically every church in Christendom, it is unquestionably far more dangerous in a public dance hall.



Percentage of Saloons, Pool-rooms, and Theaters of Pittsburgh in Each Ward

The number of saloons, pool-rooms, and theaters in the city as a whole is taken as a basis from which the rank of each ward is determined by the percentage of the total found therein

Play and Democracy

The city presents no more important problem than that of recreation. A lack of the right kind of recreation is an unfailing concomitant of broken morals. Recreation makes for a wider democracy. But every form of amusement to-day is organized for profit. Commercialized recreation in this country is capitalized at a thousand millions of dollars, and labor, with shorter hours and larger pay, will demand more and more, so that for this exploitation of the masses we must substitute the municipalized recreation that is the only true index of American democracy.

Community Recreation

There are two organizations in the city of Pittsburgh handling playground work.

First, the Bureau of Recreation, under the Department of Public Works, receives an annual appropriation from the city amounting to $120,000. It has under its control properties bought exclusively for recreation purposes, valued at $1,500,000. W. F. Ashe [1] is the highly competent superintendent of the Bureau of Recreation.

The second is a private organization, known as the Allegheny Playground and Vacation School Association, and is under the direction of Mrs. John Cowley, 913 Arch Street, North Side, Pittsburgh, Pa. This organization receives an annual appropriation from the city of $30,000. It is an independent organization and is not controlled by the city. It has under its control three properties owned by the city and a number of school yards and schoolhouses.

[1] The office of Mr. Ashe is in the Oliver Building.

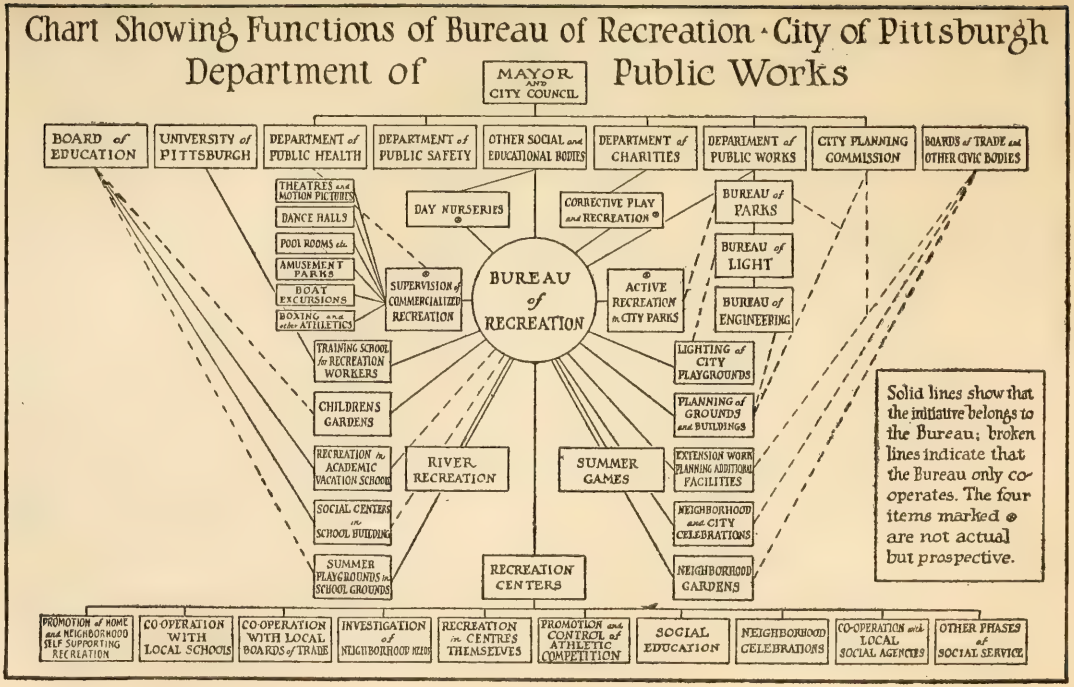


Chart Showing Functions of Bureau of Recreation · City of Pittsburgh
Department of
MAYOR AND CITY COUNCIL
Public Works
BOARD of EDUCATION
UNIVERSITY of PITTSBURGH
DEPARTMENT of PUBLIC HEALTH
DEPARTMENT of PUBLIC SAFETY
OTHER SOCIAL and EDUCATIONAL BODIES
DEPARTMENT of CHARITIES
DEPARTMENT of PUBLIC WORKS
CITY PLANNING COMMISSION
BOARDS of TRADE and OTHER CIVIC BODIES
THEATRES and MOTION PICTURES
DANCE HALLS
POOL ROOMS etc.
AMUSEMENT PARKS
BOAT EXCURSIONS
BOXING and other ATHLETICS
DAY NURSERIES *
CORRECTIVE PLAY and RECREATION *
BUREAU of PARKS
BUREAU of LIGHT
BUREAU of ENGINEERING
SUPERVISION of COMMERCIALIZED RECREATION
BUREAU of RECREATION
ACTIVE RECREATION in CITY PARKS *
TRAINING SCHOOL for RECREATION WORKERS
CHILDRENS GARDENS
RECREATION in ACADEMIC VACATION SCHOOLS
SOCIAL CENTERS in SCHOOL BUILDING
SUMMER PLAYGROUNDS in SCHOOL GROUNDS
RIVER RECREATION
SUMMER GAMES
RECREATION CENTERS
LIGHTING of CITY PLAYGROUNDS
PLANNING of GROUNDS and BUILDINGS
EXTENSION WORK PLANNING ADDITIONAL FACILITIES
NEIGHBORHOOD and CITY CELEBRATIONS
NEIGHBORHOOD GARDENS
Solid lines show that the initiative belongs to the Bureau; broken lines indicate that the Bureau only co-operates. The four items marked * are not actual but prospective.
PROMOTION of HOME and NEIGHBORHOOD SELF SUPPORTING RECREATION
CO-OPERATION WITH LOCAL SCHOOLS
CO-OPERATION WITH LOCAL BOARDS of TRADE
INVESTIGATION of NEIGHBORHOOD NEEDS
RECREATION in CENTRES THEMSELVES
PROMOTION and CONTROL of ATHLETIC COMPETITION
SOCIAL EDUCATION
NEIGHBORHOOD CELEBRATIONS
CO-OPERATION with LOCAL SOCIAL AGENCIES
OTHER PHASES of SOCIAL SERVICE

The Bureau of Recreation operates seven places twelve months in the year. They consist of athletic fields, playgrounds for small children, gymnasium and club rooms, shower-baths, and play rooms for small children. At two of these centers there are swimming pools operated three and a half summer months; opening the first of June and closing the fifteenth of September. There are two swimming pools operated twelve months. One is at Tenth and Bingham Streets, South Side. This was bought by the Henry W. Oliver Estate at a cost of $100,000, and was presented to the city with an endowment of $100,000, which produces an income of $5,000 a year. The other pool is a small one in Brushton which will accommodate about 800 daily. At all these swimming pools the city provides suits and towels free of cost. The other three pools have an average attendance of 1,500 each per day. In addition to the year-round grounds, as above stated, there are thirty-five other pieces of property which are operated during the months of July and August only. Of these, twelve are owned by the city. The others are leased or loaned for recreation purposes.

The activities of a recreation center in the winter are administered under three departments: first, the department of play for little children, in which plays and games for children under ten years of age are handled. Second, the department of activities for women and girls, in which games, athletics, folk dances, social activities of all sorts are promoted, girls from ten years of age and adult women attending. Third, the department of activities for men and boys, in which athletics and athletic activities fill the bulk of

the program. For instance, 760 baseball teams were handled in organized leagues during the summer of 1916.

The playgrounds are open during the summer months from 9 in the morning until 9.30 in the evening; in the winter from 1.30 to 9.30 P.M. All activities are conducted under leadership, a force of about 65 trained workers being used in the winter and about 250 in the summer months. The most popular single activity in the summer probably is the swimming where in the four pools there is an aggregate average daily attendance of 6,000.

In all of the recreation buildings, rooms are available for clubs and organizations in the various communities where they wish to conduct recreational activities. For instance, a colored choral club at Washington Park has for the past four years given two operettas or cantatas each year. Among these have been " The Mikado," " The Pirates of Penzance," and " Queen Esther." At this particular center there are also two clubs of Syrians, an Irish group, and several Jewish groups. At another center there is a women's club organization consisting almost entirely of Polish women with a membership of about 75. This group has through its own activities furnished a large club room at its center entirely at its own expense. Dramatic clubs, sewing clubs, and cooking clubs will be found at all centers.

The Bureau of Recreation operates a summer camp during the months of July and August at Montrose. This is a piece of city property with 1,500 feet of water frontage on the Allegheny River, opposite Verona. Children are taken from the city at a cost

of $3.00 a week, which they themselves assume. In the summer of 1916, 3,000 children of Pittsburgh took advantage of this camping opportunity. A trained camp leader is in charge while the camp is in operation.

In the winter, in addition to the indoor activities, when the weather permits, the baseball fields are flooded for skating. The average daily attendance at one of these rinks is 3,000. The aggregate of all attendances for a year runs well over 2,000,000. City-wide field meets, wrestling meets, basket-ball tournaments, swimming meets, and similar features are held from time to time throughout the year. The Bureau of Recreation cooperates with the University of Pittsburgh in the maintaining of a training course for playground and physical education directors at the University of Pittsburgh. This course is now beginning to produce nearly enough people for local needs.

Throughout the county of Allegheny there are many towns and cities that conduct playground work either under the municipal government, under the schools, or under private organizations. McKeesport, Homestead, Duquesne, Munhall, Braddock, Carnegie, Carrick, Sharpsburg, and many others have promoted this work in their own communities. In most cases it is conducted in the summer months only. The office of the county superintendent of schools has been promoting recreational activities throughout the schools of the county. In fact, one of the assistant superintendents now devotes his entire time to the organization of gardening clubs, sewing clubs, craftsman clubs, dramatic clubs, debating clubs, and similar groups. Another of the assistant superintendents is devoting his entire time to the promotion of athletics in the various

districts in the smaller communities through the schools, organizing play festivals, athletic meets, and the like. In a very large number of schools outside the city evening activities are conducted through parent-teacher associations or through social center organizations of various sorts. In the city proper the public schools through their Department of Special Schools have had during the past winter fifty-two public schools open in the evening one or more days a week.

The Parks

Pittsburgh has a total of eighteen parks under the Bureau of Parks, Department of Public Works.[1] The largest of these parks is Schenley, having in it 422 acres, and the smallest is Friendship, having 2 acres. The eighteen parks have a total of 1,322 acres, 21 miles of roadway, 4 miles of bridle-paths, 3 miles of bridle-trails, 32 miles of walks, 16 shelter houses, 5 band-stands, 13 ball grounds, 5 tennis courts, 2 zoos, 4 lakes, and 4 stables.

A conservative estimate places the number of visitors to all these parks each year at one million people. Last year 6,762 permits were issued, covering such events as lawn tennis, golf, picnics, baseball games, corn roasts, and religious services.

There are two criticisms that ought to be uttered against the park system of the city. One is, that the parks are generally too far removed from the places of congestion and the homes of the poor,—those who need them most. The other is, that there is still too

[1] George W. Burke, Superintendent; office at Schenley Park.

much of the feeling that parks are for grass rather than for people.

The Church and Recreation

The mission of the church is not a mission of recreation, but it does have a mission about recreation.

1. It recognizes the close relation that exists between the higher life of the spirit and the spirit of liveliness.

2. It counts childhood so valuable that it feels that the community ought to be ready to pay the cost of adequate community recreation as it now pays for education.

3. The churches ought to make more use of their own buildings for recreational purposes. Until the church does its best to provide some substitute more attractive than the dance hall, the unwholesome moving-picture show, the pool-room, and other exploited agencies, it is pharisaic for it to rail about the people who go to these questionable places. Until the church offers an opportunity for young people to give expression to the perfectly normal and legitimate desire for recreation in a wholesome atmosphere and under proper supervision, it is inconsistent to criticize these places of commercialized public amusement.

4. Gardening clubs, bird clubs, Boy Scouts, Camp Fire Girls, gymnasiums, athletic activities, and other appealing methods are now being used by some churches.

5. " It is also the duty of the churches to insist that the community shall use recreation as a great constructive force for the development of character, until

there shall be realized the vision of the ancient prophet, a Holy City, full of playing children." [1]

III. Educational Opportunities

The Public School

The city of Pittsburgh owns public school property valued at $19,626,013; McKeesport's school property is valued at $1,239,000; the rest of Allegheny County owns school property valued at $12,836,952. The total amount spent for educational purposes annually in Pittsburgh is $4,753,974; in McKeesport, $330,757; in the rest of Allegheny County, $4,245,514. The number of teachers employed in Pittsburgh, 2,737; in McKeesport, 246; in the rest of Allegheny County, 2,363. The number of pupils enrolled in Pittsburgh, 94,849; in McKeesport, 8,264; in the rest of Allegheny County, 85,788. That is, the totals for the whole of Allegheny County are as follows:

Value of School Property	$33,701,965
Amount spent for Educational Purposes	9,340,245
Number of Teachers Employed	5,346
Number of Pupils Enrolled	188,901

William M. Davidson, Superintendent of the Pittsburgh schools, is a recognized authority in this field. Therefore, I asked him for a concise statement of public school social and civic values. He replied as follows:

Public School Social and Civic Values

" The free public schools have come to be recognized as a great vitalizing force in community uplift. Their

[1] So declared the Methodist Episcopal General Conference of 1916.

cultural value is acknowledged by all; their universal support is the abiding strength of the commonwealth; their democratic spirit is the hope of the nation's life.

" But the spiritual, social, and civic factors in public school training are not yet fully appreciated. To say that the free schools exist for the physical, mental, and moral evolution of childhood is to express but a half-truth. The ideal school of to-day aims at a universal service. It seeks to administer a system of education which shall make for higher ideals and greater efficiency in community life. It invites all the members of the community to share in the contributions to its needs, and it offers to all the resulting benefits of its best products in work and worth.

" The school plant of the district is being more and more recognized as the people's own, not merely by right of common possession, but in contemplation of its larger possible service. It is primarily for the training of youth; but it will serve best the boys and girls when their elders find in that schoolhouse their best civic, social, and community center. Its use by evening classes opens the way to intelligent citizenship for the new American, and offers the young breadwinner a second chance for a schooled mind. Its place as a social center makes it a school for parents, while it brings added inspiration to their children in day-school work. Its equipment and comforts for club activities make it a safe place for wholesome and healthful recreation. Its appropriateness as a civic center makes it a ready and open forum for the building of a true democracy. Its freedom from creed or cult makes it a common meeting-ground for desired instruction or profitable entertainment.

"The modern public school, in its normal life and function, therefore, is the best expression of physical health, of mental power, and of moral sense. It is the unfailing stimulus to civic intelligence and neighborly life, the potent source of community progress, the right hand of power to the organized church, and the commonwealth's hope for a worthy citizenship."

The Public School and the Church

The church is absolutely essential to the life of our republic; but so also is the public school. For, when a people undertake their own kingship, they assume the duties and obligations of the office as well as its privileges. An intelligent and righteous manhood or womanhood is the bulwark of our national life. The public school is the great leveler, not leveling down, but leveling up. It is the greatest American agency we have. In it the children of different nationalities are assimilated and amalgamated and introduced in the best way to American ideals and habits of thought.

The motive and goal of the work of the school are, in many respects, the same as the motive and goal of the work of the church. The goal of education is the solution of the problem of human life. The problem of human life is happiness. True happiness—the complete satisfaction of mind-thirst and soul-thirst—is salvation. The true motive of education is not that the pupils may have the path of life made smoother for them; but that they may have their personalities enlarged, strengthened, and enriched; and that they may be developed into men and women who will be good workers, good citizens, good home-makers. Goodness

outshines mere cleverness as the sun outshines the dazzling electric light.

There are many ways in which the church can help the school. For one thing, it can educate the community in the worth and needs of the school better than the school itself can. The autonomous principles of government adopted for the local management of schools in the United States make each community responsible for just the kind of school it has. If the residents will pay enough money they can have the kind of equipment and the grade of teachers they want. We should also interest ourselves in lighting conditions, heating facilities, proper ventilation, physical exercise, good discipline,—all of these things which mean so much to the future citizen.

The church's duty to the teacher is clear and unmistakable. By friendliness and sympathy and encouragement it must help the teacher. The teacher is a conscientious, hard-working, and often severely tried person. The church must stimulate the moral and religious life of the teacher. Teachers and principals are good, painstaking people, and there is no profession that responds more readily to the ministry. Think of the tremendous responsibility that rests upon the teacher. In the public schools of Allegheny County there are 188,901 children. These children are in the Sunday-school only one hour a week, and in the public school five days a week. These children are not merely animals with intellects to be developed. They are moral and spiritual beings as well. They receive in the public school no direct moral and religious instruction. The Bible must not be taught with any sectarian bias or prejudice; but it is read every day

in the school. It is preeminent as a compendium of moral teaching, and its ideas are clothed in language luminous and impressive. Let us keep the Stars and Stripes on every school-building and the Bible on every teacher's desk.

But if the teacher is not permitted to give any direct moral and religious instruction, it is all the more reason why the teacher must live a sincere moral and religious life. No one is fit to teach school who is not truly religious. The teacher must construct in the soul of the child a standard of moral and spiritual excellence toward which all the external forces at work upon the child may move. The teacher should show the spiritual significance of whatever subject is being studied, and should permeate the whole curriculum with the spirit of moral virtues.

Importance of a College Training

Besides the public schools, there are in Allegheny County some eighty-four academies, business schools, colleges, and other agencies of training. Of course, the best known of these are the University of Pittsburgh whose total enrolment in 1916 was 3,957 students, and the Carnegie Institute of Technology, having an enrolment of 3,628 students.

The value of a college education is not primarily in the number of scientific, historic, and literary facts which the student has learned; but in the training of the mind to think. That this qualification is essential to the highest mental efficiency will be apparent to any one who will take the trouble to look into *Who's Who in America.* This book contains biographical sketches of 11,551 of the more prominent people in the United

States. Of this number 5,775 have had a college education or its equivalent; others attended college for a time, or were educated in other institutions of learning, while only thirty-one were self-taught. Taking into consideration the fact that when the men now in active life received their training, the college population numbered only one in 300, we learn that the college graduates furnished 150 times as many successful men of to-day as their number warranted, while those below the rank of college graduate furnished less than one half as many as their numbers merited. That is, the possibilities of success in the first class are 300 times as great as in the second.

Other Opportunities for Self-improvement

But perhaps some of the readers of this book have not had and never will have the opportunity to go to college. Then remember that the supreme privilege of our civilization to-day is not the victrola or the telephone, but books and mind husbandry for all through reading. Everybody can get books. Every city has its public library. Carlyle once said that "all that mankind has done, thought, or been is lying as in magic preservation in the pages of books." Many of the world's most eminent men acquired an excellent education mainly by reading. By self-effort, self-discipline, self-schooling, Benjamin Franklin educated himself so well that haughty English lords and incredulous French scientists were surprised at the extent of his knowledge.

The Public Libraries. The Carnegie Library in Pittsburgh was opened November 5, 1895. The original cost was $1,000,000; later $5,000,000 more

were spent on it. Mr. Carnegie's total benefactions to Pittsburgh amount to $20,310,000. The Pittsburgh Carnegie Library system consists of the Central Library at Schenley Park, and eight branches located in Lawrenceville, West End, Wylie Avenue, Mt. Washington, Hazelwood, East Liberty, South Side, and Homewood. There are over 350,000 volumes in the Pittsburgh Library, and the circulation, through the loan department, is over 1,110,000 yearly. The Allegheny Library is additional, and has 85,000 volumes, with a yearly circulation of 450,000 volumes. Practically every community in the Pittsburgh District has its library.

Reckoning 313 working days to a year and eight hours to a day, he who loses twenty minutes daily loses thirteen days in a year; he who squanders thirty minutes daily loses over nineteen days; while the man who fritters away an hour a day wastes thirty-nine days a year. That is one year in every eight. Think of the self-improvement that could be gained in that time! Suppose you set aside an hour three days a week for serious study, that will give you 180 minutes for mental calisthenics every week. Can you not emulate those who are pursuing courses in the night classes at the high schools, Carnegie Institute of Technology, and other centers?

"What shall I read?" you ask. Your pastor, the principal of your school, or the librarian will help you to answer that question. Only this: if you have no liking for reading, then begin by reading on some subject in which you are interested: for instance, are you entranced with the beauty of the star-studded sky? Read Newton's *Principia.* Are you interested in ani-

mals? Let some Agassiz talk to you on zoology. Are you interested in stone quarries? Let some Dana decipher the handwriting upon the rocks for you. Do you like the winged creatures of the forest? Let some Audubon tell you of their life and history. Do you love flowers? Let some Gray tell you how to know them by their first names. Would you like to intensify your interest in music? Then read Krehbiel's *How to Listen to Music.* Would you like to have the humdrum taken out of business? Read Bagehot's *Lombard Street.* Are you interested in the transforming deeds of Christianity wrought in its march across the continents and through the centuries? Read Brace's *Gesta Christi.* Thus you can find something with which to start on any subject in which you are interested.

How can a habit of reading to profit be formed? The best rule laid down for this that I have seen, is the one given by the eminent English historian, Macaulay. He says: "When a boy I began to read earnestly, but at the foot of every page I stopped and obliged myself to give an account of what I had just read. At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from beginning to end." In addition, when you have finished a book, before putting it away formulate the exact thought of the book in exact language of your own.

But you must think as well as read. Reading furnishes you with the material of knowledge. Thinking makes what you read your own. Meditation is to

the mind what digestion is to the body. Unless the food be digested, it might as well not be eaten. Unless there be mental digestion known as meditation, we will derive no benefit from what we read.

Jesus commanded that we should love God with all the *mind*. Some Christians are secretly afraid of reason. They feel that reason and faith are opposed to each other. They fear that if they think deeply they will have to bid farewell to their faith. A more erroneous notion could not possibly have gained a footing. Religion does not fetter the intellect; it frees it. "Human nature craves to be both religious and rational. And the life which is not both is neither."

IV. Commercial, Civic and Social Clubs

There are numerous organizations in Greater Pittsburgh which are working for the righteousness of the city. I shall make no attempt to name all of these. Let me name three or four for illustrative purposes purely.

1. *The Chamber of Commerce* for more than two decades has labored for the welfare of Pittsburgh and its people. During the last year it considered 3,414 legislative bills. Its Committee on Housing Conditions made exhaustive studies of the housing conditions of various cities in the United States and other countries, and made surveys and prepared suitable plans, and selected a suitable site in order to make a practical demonstration of a typical nature covering the peculiar conditions to be met with in a city of Pittsburgh's topography. It was the Chamber of Commerce that introduced two bills in the legislature in 1911 which resulted in securing for Pittsburgh a

council of nine members elected at large. The Chamber has persistently advocated the application of the civil service or merit system to all non-elective public employees. It urges the vigorous enforcement of the smoke abatement law. It gave being to the "Pittsburgh Vacant Lot Garden Association." It does much to make secure Pittsburgh's financial and industrial supremacy.

2. *The Allied Boards of Trade* is a delegated body consisting of thirty-six civic organizations in various communities in and about Pittsburgh, representing a total membership of more than 10,000 men. It is thoroughly democratic in government, and is so constituted that its actual control always rests with the rank and file of the common people. It concerns itself with the promotion of all kinds of community welfare, particularly civic and social. It is the organization which secured the graded tax law for Pittsburgh, which is one of the most progressive pieces of legislation in the country.

3. *The Civic Club* is a most useful organization in promoting good things or starting worth-while movements. Merely noting the names of its committees for 1917 gives one an idea of its ambitious place in our civic life. The names of the committees generally describe their function. They are: billboard, civic display, civic planting, library, educational, immigration, educational publicity, social center, exceptionally able youths, fire protection, neglected lot gardens, general legislation, housing, Lake Erie and Ohio River Canal, municipal planning, unnecessary noise, open-air school, public comfort stations, smoke abatement, special building code, special tax study, etc.

4. *The Hungry Club* is an open forum which holds a weekly luncheon for the exchange of opinion and the discussion of civic and social subjects. There is no membership, *per se,* and there is never any resolution endorsing any propaganda or cause. There is no restriction upon the themes that shall be presented.

V. Social Service Agencies

In our territory there are thirty-eight hospitals, dispensaries, and sanitariums; six social settlement houses; twenty-four general relief societies; twelve general relief homes; thirty-one homes for children; thirteen homes for men and women; eight summer fresh-air homes.

The purpose and size of this book makes it impossible to name all of these social service agencies here, much less to describe them and their multipotent and multifarious work for the people of Pittsburgh. But they have been cataloged and placed as an Appendix to this book. It is suggested that the student turn to the Appendix and read the list at this time.

The Associated Charities

The work of the Associated Charities of Pittsburgh may be described as "mobilizing aid for the needy." Given a family in trouble, the society through one of its trained visitors gets in intimate touch with them, learns their problems, helps them to plan a way out of their difficulties, enlists the cooperation of relatives, employer, friends, school, hospital, church, settlement, and the like, and befriends the family as long as such friendship is needed.

The society believes earnestly in giving every family

a chance to stand on its own feet; that rendering a service is better than giving relief, but that when material relief is needed it should be adequate; that every effort must be made to change those conditions of work and living which cause poverty, because prevention is better than cure.

The society maintains a confidential clearing-house of charitable information about needy families for the use of all individuals and organizations that wish to cooperate with others and to avoid a duplication of their efforts for particular families.

Volunteers to serve as friendly visitors, counselors, and members of conferences are welcomed by the organization. The main offices are at 535 Fulton Building. There are also district offices in the Lloyd Building, East Liberty, and at Beaver Avenue and Nixon Street, North Side.

VI. Auxiliaries of the Church

All adjuncts of ethical and religious culture are valuable, but there are three auxiliary societies of Christian origin and spirit that ought to be singled out here. They are the following:

1. The Young Men's Christian Association

The present Young Men's Christian Association of Pittsburgh was organized in November, 1866. A similar organization was established twelve years earlier, but went out of existence during the period of the Civil War. The Association consists of eleven branches, as follows: Central, Lawrenceville, East Liberty, Hill Top, North Side, North Boroughs, Homewood-Brushton, Colored, and three branches for

the employees of the Pennsylvania Railroad, one at 43rd Street for the men of the Allegheny Valley Division, and one at 28th Street with an extension center at Pitcairn for the men of the Main Line Division. These branches of the Association enroll a membership of approximately 8,000 young men and boys. The program of service includes night schools and educational clubs for the employed young men and boys; gymnasium classes and lectures on hygiene; the maintenance of helpful centers of social resort; evangelistic meetings and Bible study classes; dormitories for young men away from home; employment and vocational guidance bureaus; classes in English and in citizenship for foreign-speaking immigrants; and extension work out from the buildings among the high school students throughout the Greater Pittsburgh area. An affiliated Young Men's Christian Association is also maintained by the students of the University of Pittsburgh. The Associations of Allegheny County also include Sharpsburg, Coraopolis, Sewickley, and McKeesport.

2. The Young Women's Christian Association

The Young Women's Christian Association, established in Boston, March 3, 1866, is an organization of women, by women, for women, with Jesus Christ as its foundation. Its purpose is twofold: the immediate purpose is to advance the physical, intellectual, social, moral, and spiritual interests of young women. The ultimate purpose of all its efforts is to seek to bring young women to such knowledge of Jesus Christ as Savior and Lord as means for the individual young woman fulness of life and development of character,

and shall make the organization as a whole an effective agency in the bringing in of the kingdom of God among young women.

This work is carried out in Allegheny County under the direction of the East Central Field Committee of the National Board of the Young Women's Christian Associations of the United States of America. The work of the Field Committee is advisory, and the territory under its jurisdiction, which embraces Delaware, Maryland, and Pennsylvania, is studied and the practical needs met in the local organization.

In Allegheny County six Young Women's Christian Associations are doing definite work: Central Young Women's Christian Association, 59 Chatham Street, Pittsburgh, which has a membership of over 4,600, doing its work in three other parts of the city, a boarding home at 424 Duquesne Way, and branches for home life and educational work at 247 Charles Street, Hill Top, and 231 Fortieth Street, Lawrenceville. It has student work in nine high schools, and religious and club work in many factories. The East End Young Women's Christian Association is at 219 Collins Avenue, East Liberty, Pittsburgh; and definite work along the lines indicated below is going on at McKeesport, established about five years ago; Wilmerding, over three years ago; and Homestead and Carnegie about one year ago. There are student Associations at the University of Pittsburgh and the Pennsylvania College for Women.

Girls, such as those whose work requires them to sit at a typewriter all day, are urged to use the physical department, where, under the direction of a physician

and trained director, they develop a good healthy body. Special attention is given to individual girls.

The intellectual side of the girl's life is developed as she is able to progress by classes and club work. Classes in English and arithmetic suited to the business life of the young and inexperienced girl; classes in public speaking, parliamentary law, and current events for the period when she is further advanced; then French, German, Spanish, and other acquirements, for those who wish. For the girl interested in music, an orchestra and a choral class are provided.

The strange girl in the city or the diffident girl finds in the Association a friendliness that goes more than half-way. For the girl living in the small boarding-house, the Association parlors are always open, where she may entertain her company, or meet a young man there and not on the street. Living accommodations are always provided either in or out of the Association buildings.

The moral side of the work is never overlooked. While the object is preventive and not rescue work, any person that comes to the attention of a Young Women's Christian Association secretary is given individual care, either through the channels provided, or through some other agency.

The religious work is not a department of its own, but in every department the spiritual upbuilding is the ultimate purpose. Bible classes and religious services are provided for girls and women in all walks and vocations of life, but the atmosphere of a Young Women's Christian Association is ever influencing the life it touches for moral and spiritual uplift.

The financial work of the Association is in the hands

of a board of directors. Girls are asked to pay what they can for what they get (this to develop character and make them independent and self-supporting). Any girl unable to pay is given the same privileges, this not being known except to the workers concerned.

As the outlay for the teachers provided, the rooms used, and the food given for so little, are not met by the financial returns, they are made up by the finance committee of the board of directors.

3. The Allegheny County Sabbath School Association [1]

This Association has for its aim the highest possible development of all the Sabbath-schools in Allegheny County. Its activities are directed by a board of managers, composed of twenty-four ministers and laymen, who serve without compensation. They are elected annually by the county convention and represent nearly all Protestant evangelical denominations. It is a corporate body under the laws of the state of Pennsylvania, and embraces 785 schools, 16,174 officers and teachers, and 206,507 scholars. It has organized the county into forty-three districts in charge of chairmen, with six assistant workers. It holds conventions in each of these districts annually, for which it arranges programs and furnishes speakers. It holds an annual convention, in which the best workers of the whole country participate.

It maintains a central office, presided over by a salaried general secretary and office assistant, who are prepared to give helpful, up-to-date Sabbath-school

[1] The following account is taken from a printed circular issued by the Sabbath School Association.

information. A heavy correspondence with local workers is conducted from this office. It publishes a paper, which disseminates Sabbath-school news and ideas. It holds superintendents' conferences. It establishes a standard of efficiency and encourages every school to attain to it, giving public recognition to every local school that reaches the standard. Its ideals are high and yet attainable; its management, economical and efficient; its methods, practical and helpful.

VII. The Church

In every phase of our life discussed in *The Challenge of Pittsburgh* up to date we have seen how the church always has some place, some reason to be brought in. But the church is not simply one of many organizations. It is the Lord Christ's own society. In her main task the church is unique. Nothing else in the city shares her work. Thus Dr. J. H. Jowett declares that in secondary ministries the church "has a hundred competitors who can meet her on even terms. If we are only out to give amusement, or if we are only out to superintend the people's leisure, or if our highest mission is to rearrange the common circumstances, then our garlands are shared, nay, indeed, our triumphs may readily be eclipsed. But if the church is set for the rebirth of souls, for the remaking of men, for the imparting of divine capacity, for the revelation of moral and spiritual dynamics; if she is set to lead men into the line of a new and blessed ancestry, and to transfer them from the servitude of the old nature into the unspeakable liberty of the new creation, then who is it, and what is it, that can share her radiant distinction?"

VII.

THE RELIGIOUS LIFE OF THE PEOPLE

There are in Allegheny County 745 Protestant churches, having a total membership in full connection of 235,182, and a Sunday-school enrolment of 199,603. The following table assembles the figures.[1]

A Vast Investment in Dollars and Cents

I do not have the property value for the total of these churches; but I do have it exact for one body,[2] which has one hundred churches in the county. These hundred church buildings are valued at $4,569,300. That is, the average value of each church, in dollars and cents, is $45,693. I suppose that that is a fair average for all the churches in the county. If so, then the total property value of the Protestant churches in Allegheny County is $34,041,285.

How are the churches using this large material investment representing so much of labor and savings? The money interest on it at five per cent. would be $1,702,064 a year, or $4,663 every day in the year!

[1] The items are furnished by a leading minister of each denomination. By an oversight the Brethren Church was omitted from this table and the reckonings that follow. They have two churches, with a membership of 450. Add these to the totals given above.

[2] The Methodist Episcopal Church.

DENOMINATION	No. of Churches	Church Membership	Sunday-school Membership
Baptist (White)	44	10,229	8,884
Baptist (Colored)	47	12,127	9,125
Church of God	2	265	435
Congregational:			
American	7	950	860
Slavic	4	200	250
Swedish	1	75	50
Disciple (Christian)	30	8,538	7,850
Evangelical Association	6	872	1,553
Free Methodist	9	394	674
German Evangelical Synod of North America	8	5,000	2,300
Lutheran:			
General Synod	37	11,379	8,757
General Council	27	3,253	2,841
Missouri Synod	18	6,885	3,150
Joint Synod of Ohio	15	3,215	735
Independent Churches	7	2,555	1,655
Swedish Aug. Synod	5	1,502	572
Methodist Episcopal:			
In Pittsburgh Conference	100	47,020	51,926
In Central Swedish Conference	3	252	220
In Central German Conference	5	553	638
In Washington Conference	1	315	320
African Methodist Episcopal	19	4,167	1,908
African Methodist Episcopal Zion	10	3,000	855
Methodist Protestant	19	5,000	3,587
New Jerusalem	2	88	42
Primitive Methodist	4	391	974
Presbyterian (Pittsburgh Presbytery and parts of Blairsville and Redstone Presbyteries)	138	59,551	47,720
Protestant Episcopal	47	10,800	5,270
Reformed	12	2,250	2,425
Reformed Presbyterian	6	656	1,003
Unitarian	2	800	300
United Brethren	9	2,273	3,160
United Evangelical	2	175	265
United Presbyterian	100	30,452	29,299
Totals	745	235,182	199,603

The daily spiritual and moral equivalent must be pretty big to offset so large a sum.

Could you anywhere find 745 department stores doing active business only one day a week, and remaining closed for the rest of the time, except for one evening a week and one or two afternoons a month? Could you anywhere find 745 theaters that would open for business only one or two days and nights a week? If we should discover some industrial enterprise representing an investment of $34,041,285 which would work one day a week and two quarter-days, and the rest of the time let the fine engines and machinery lie idle, we would rightly conclude that either the directors of that concern were hopelessly incompetent, or else that there was no demand for the article they were producing.

In this chapter we desire to ask ourselves frankly whether the churches in Allegheny County are measuring up to their opportunity and obligations.

Rural Communities

There are still some purely rural sections in Allegheny County. Though the farm population is small in proportion to the whole, yet it is by no means inconsequential. The trend in recent years from the country toward the cities has simply been appalling. It will doubtless keep up for some time to come. Is the farm going to continue to furnish most of our leaders? If so, how exceedingly important that the rural church continue to exert its beneficent influence over the lives of the youths in its neighborhood.

But there is now a migration not only from the farms to the city; but also from the city to the farms.

That is another reason why the country church should maintain a virile life.

Let us acknowledge the bald truth, that while the rural church has rendered a wonderful service in days gone by, it is not now generally impressing the neighborhood as it used to do. Why? Is the reason, as some would say, because of the lack of an adequate financial support? Is it because of an ever-present deficit? But the most appalling deficit is "the difference between the moral, social, and religious influence the church might exert in its neighborhood, and the influence it actually does exert."

The first thing for the country church to do is to make a survey of its field in order to discover the needs. Each church must make its own survey and map out its own program; for rural communities are no more all alike than urban communities are.

If the country church of the future is to exert its rightful influence for Christ and humanity the following elements of strength must be developed:

1. There must be a constituency which will stimulate the preacher to do his best on every occasion.

2. The country ministry must be loyal to its high calling, remaining on the ground to solve the problems presented rather than using the church as a stopping-place until a call comes to a city pulpit.

3. The farmers must get over their niggardly financial policy as regards their support of the church.

4. The manly men of the neighborhood should be gotten together and trained for leadership in the local church.

5. The congregation should be made to realize that they are much more likely to survive if they have a

broad vision of service which will prompt them to contribute to the city and the world's salvation than if they succumb to ingrown concern.

6. There must be adequate equipment to make the church the center of the whole community life. And there must be the spirit that will prompt to the service of the whole community.

7. There should be the preaching of the whole gospel for the whole of life rather than the hammering upon a narrow sectarianism. I heard of a rural preacher recently who preached a sermon on "Friends and Foes," in which he spoke of alfalfa, clover, corn, potatoes, oats, cows (some cows), and the like, as the farmer's friends; and thistles, cockle, quack grass, codling moth, Hessian fly, rust, and other pests, as his foes. And the moral application and significance of these things were not forgotten. This is the idea. Let us amplify it on a big scale.

8. There must be community socialization. The church should by all means take the lead in this. The farmers should be brought together in cooperation, for their own interest. The socializing of the community can be advanced by taking advantage of certain great days, Christmas, Easter, Thanksgiving, a "sane and safe" Fourth of July, and other holidays. Why not have a corn show and baking contest, a farmers' extension school, a domestic science school, a winter Chautauqua, a literary society, stereopticon lectures, a community library, a "field day"?

The rural church has been the leader in the temperance reform and other great movements. Why can it not demonstrate to the world what can be done in the way of community service and federation?

In the City

In the city, as in the country, the first thing to do is to discover the needs, and such discovery is made through the "survey." Such a survey may be made of the whole city, or of a particular section of the city, or of a single parish. Probably to take the city section by section is the most satisfactory method.

Samples of Parish Surveys

Sometimes a church desires to find out one thing, and sometimes another. As an example of a simple religious census of the community, witness the one taken by the North Avenue Methodist Episcopal Sunday-school (North Side, Pittsburgh, Pa.), Rev. B. R. McKnight, pastor. Miss Anna T. Law reports the method and results as follows:

"Ours is a large city school, situated in the heart of a district where people live, neither very rich nor very poor. More than a third of our people move every year and new people are continually coming into the neighborhood. A large number of these never had a connection with any church, and others have neglected to have their church-membership transferred. Many children have the streets for a playground, with no one to care for their moral or religious training. Because of this and because we feel that our duty is not done to the people among whom we work until every person within walking distance of the church has had a personal invitation to come, we decided to have a house-to-house canvass. The superintendent of the school, the school visitor, and the home-department superintendent, with the cooperation of the pastor, took up the work.

"We did not ask for volunteer workers, as sometimes those who volunteer are not best fitted to represent us before the world. We studied the list of our workers very carefully and selected the names of some fifty women on whom we could depend, as well as a few men whose duties would allow them to help. We did not ask young girls or boys to do this work. In addition to this, each teacher was asked to select some members

of her class who would call on any whose names were given to them and bring them to the school.

"A meeting of these workers was called and the matter placed before them. They were told of the necessity of the work, of the little children who were running the streets, of the mothers who were too busy to ever get to church, or to know anything above the narrow grind of their daily work, of God's command to go into the highways and the byways. It was voted to take up the work and a committee was appointed to look after the details.

"The committee carefully studied the city map and divided the streets into twenty districts, each large enough to be covered by two workers in one afternoon. The number of these districts with the streets and alleys to be covered were carefully written out on large sheets of paper, with a space for the names of the canvassers. Small separate cards, two for each district, were prepared, noting streets, at what number to begin and stop, with other information which we wanted the workers to have prepared. We had 2,000 cards, with information in regard to the school, its size, the number of classes, and some of the work done, with a very personal invitation to attend, printed; also slips with space for the name, address, and probable age, for the workers to fill out. These and some pencils were really all the equipment needed.

"The following Sunday we had another meeting. There was earnest prayer. Then the districts were assigned to the workers, each given his card of directions, his bunch of invitations, slips for the names, and pencils. Each worker's name was entered and he was responsible for his district. They promised to do the work so that they could report at a meeting Thursday evening. Each couple used their own method of approach. Some went two and two to each door, others went at different times. We only asked that every house in the district be visited.

"The canvassers were instructed to go to the door, ask particularly for the children, saying they represented the Sunday-school. They were then to invite the older people, taking the name and address if the people seemed at all interested. They were not to go inside, not to argue, and if the person interviewed said he or she belonged to another church, to give a courteous invitation to our school, leave a card and pass on. They were to put a card under each door where there was no answer. We approached by way of the children because we found it less likely to cause offense. If the people seemed interested we carefully took the name and promised some one would call at fifteen minutes of two the next Sunday. Then members of the classes to which the names had been assigned called and brought them to the school.

"We found the results good. The people were glad to see us in most cases. Many were surprised that we wanted them. One

BASEBALL FIELD FLOODED FOR WINTER SKATING, WABASH PLAYGROUND

woman said to a worker, 'You are the first woman in eleven years who has called at my home unless it was to collect a bill or ask me to work for her.' Another said, when told that we were afraid there were people in the district who had never been invited: 'I never lived in a district before where they cared whether I came or not.' One boy of ten years had never been inside of a Sunday-school or church. In a few cases the people said they were too busy to talk to us; but mostly the only trouble was to get away.

"We found thirty certificates of church-membership put in trunks, of people who belonged to our denomination. We secured fifty new members for our Home Department, and some thirty for the Cradle Roll. Almost a hundred new members came into the school during the following few Sundays. Two hundred and sixteen new members were enrolled during the winter's work, of which this was the beginning. We got the names of 140 families who did not belong to any church and formed them into a constituency roll, and from them later won many members. One of the best results, however, was that the people outside found out that we wanted them and welcomed them when they came."

A very much more comprehensive survey was carried through by the Homewood Avenue Methodist Episcopal Church, Rev. H. S. Piper, pastor. This one covered the whole of the Thirteenth Ward, Pittsburgh. It is too voluminous to reproduce here. Suffice it to say that the information sought had to do with the character of the population, the number of churches, welfare and education, schools, public improvements, the library, publications, playhouses, pool-rooms, saloons, juvenile court news of the children of the ward, and the political situation. Each one of the foregoing items was well written up.

A still more comprehensive survey was made by the First United Presbyterian Church, North Side, Rev. J. Alvin Orr, pastor. The territory studied was the Twenty-second and Twenty-third Wards. Much of the field work was done by the Department of Sociology of the University of Pittsburgh. The reason

for making the survey is so well stated by Dr. Orr, and is so wide-visioned, that I reproduce it here. He says:

"Believing that the church should be a community force concerned with the lives of the people seven days of the week, it has brought me inexpressible gladness that this historic First Church has before it the opportunity, through a large plant and equipment, to seek to meet as best we can the needs of this section of our city, in both a social and religious way. That the church's chiefest function is to win individuals to a personal acceptance of Christ and then build up strong, fruitful Christian character in each of these, is the basic conviction of my life. However, it is further the duty of the church to be concerned about the social, physical, and mental welfare of its neighborhood."

This survey characterized the neighborhood, analyzed the population, studied the family types, the rooming-house question, housing conditions, health, schools, other educational resources, such as art museums, settlements, and Young Men's Christian Associations, churches, charities, delinquency, and recreation facilities. The results of the survey were printed in a fifty-six page booklet.

But decidedly the most comprehensive survey yet made in Greater Pittsburgh is that of "The Strip," the section extending from Eleventh Street to Thirty-fourth Street, and from the Pennsylvania Railroad to the Allegheny River. This survey was made by the Christian Social Service Union[1] and the Methodist Episcopal Church Union, and other agencies. The results of this survey have been printed in a booklet of fifty-six pages, and have attracted considerable attention. The subjects covered are racial and linguistic elements, religious affiliations, morbidity and mor-

[1] Since incorporated in the Pittsburgh Council of Churches of Christ.

tality, poverty and dependency, delinquency, housing conditions, industrial conditions, social agencies, public schools, industrial welfare work, desiderata, and evangelical Christianity.

I have mentioned the foregoing surveys for two main purposes: first, to encourage churches to "go and do likewise"; and, second, to suggest to groups of workers some of the things they doubtless want to know about their communities. But perhaps it would be most helpful here to set down a detailed form of surveys. Dr. Charles Reed Zahniser, executive secretary of the Pittsburgh Council of Churches of Christ, is of the opinion that the following is the best method to follow:

Surveys

Object. Surveys by religious forces should always be made with two questions in mind: (1) How can the churches more effectively serve the community? (2) What unappropriated resources are there in the community to strengthen the churches and how can they be made available for the service of the Kingdom?

Territory. A natural community such as a small town and the contributing rural community round about, or a section of a city, as "The Strip" in Pittsburgh.

Forces. Ordinarily the actual work should be done largely by people living in the community or connected with the churches there, under general direction of proper interdenominational agencies covering the territory, such as the survey committee of the Pittsburgh Council of the Churches of Christ. They should preferably be pastors, young people's leaders, and

other local workers. Trained investigators are desirable for general oversight and for the more technical tasks, such as study of industrial conditions and police records.

Time. A selected period, with preparations in advance. Ordinarily not more than two months should be used in gathering data.

Use of material secured. (1) Church data; all cards should be filed by street and number in a central place and made available for all church organizations to copy any material wanted therefrom. Under no conditions should the cards be separated and distributed to the participating churches.

(2) Sociological data; to be tabulated and results printed or otherwise made public; presentation to proper authorities, municipal and otherwise, of needed corrections and reforms; agitation from the pulpits for securing reforms; encouragement or organization of social agencies shown by the survey to be needed.

Comparative schedule. Particular section and whole city:

A. SOCIAL MALADIES
1. Mortality
2. Morbidity
   - Infantile diseases per thousand
   - Infectious and contagious diseases
   - Tuberculosis
   - Injuries and accidents
3. Poverty
   - Associated Charities: (causes of poverty; kind of help giving.)
   - Improvement of Poor Association
   - Commitments to poorhouse
4. Criminality
   - Police-court records
     - Vagrancy
     - Drunkenness

Suspicious persons
Disorderly conduct
Assaults
Crimes of sex
Prostitution
Assaults on women
Bastardy and illegitimacy: County Court
Felonies
Juvenile offenses
Truancy records
Juvenile courts

B. RACIAL AND LINGUISTIC ELEMENTS
Colored
Italian
Polish
Russian
Austrian-Hungarian
Serbian
Jewish
German
English-speaking

C. CHURCH DATA
Protestant preference
Roman Catholic preference
Greek Orthodox preference
Jewish preference
Unchurched

D. SOCIAL AGENCIES: Helpful
Churches: Number of Protestant
Enrolled membership
Seating capacity
Sunday-schools: attendance
Kinds of social service rendered
Mission Halls
Churches: Number of Roman Catholic
Social service rendered
Convents, nunneries
Churches: Number of Greek Orthodox
Social service rendered
Schools:
Public: Number; capacity; crowded? Night schools
For adults? For children?
Vocational training
Social uses of school buildings
Parochial: (same data)
Parks and Playgrounds:
Number, facilities, etc.
Settlements

Lodges
American
Foreign-speaking: Insurance? etc.
Industrial: In mills, factories, etc.
Industrial welfare work
"Safety first"
Accommodations for working girls
Social secretaryships

E. SOCIAL AGENCIES: Harmful
Saloons: Number; condition; business; conducted?
Drinking clubs
Pool-rooms: Number; games offered; patrons
Picture shows
Dance halls

F. USE OF THESE AGENCIES: Gross attendance at all churches one Sunday, and at each other agency one day or night.

G. HOUSING CONDITIONS
Nature of structures and prospects of character of community; i. e., to be residential, manufacturing, etc.
New buildings? Residences? Mills?
Overcrowding: Keeping boarders?
Sanitary conditions:
Tenants' carelessness
Owners' neglect
Official care, or lack of it

H. INDUSTRIAL DATA
Rate and regularity of wages
Conditions of toil; mills, cigar factories, etc.

I. DESIDERATA
Municipal care
Educational facilities
Recreational facilities
Industrial reforms
Church facilities

The Church a Community Force

When the survey has been made, and a knowledge has been gained of the community needs, it ought to be relatively easy for the church to outline its program of service; for its business is to supply the need. It is to interest itself in all the questions discussed in foregoing chapters of this book. Many of the churches

in Greater Pittsburgh already are rendering a fine service, for example: the First Presbyterian, the First (North Side) United Presbyterian, the First Baptist, the Smithfield Street Methodist Episcopal, and others. No cut and dried program can be given, for the needs and opportunities of no two communities are the same.

The Whole County

Allegheny County is industrially, economically, and politically one. While some sections are purely rural, and there are independent boroughs like Sewickley and Wilkinsburg, and little cities like McKeesport, yet to all intents and purposes Pittsburgh is the whole of Allegheny County. Especially is this true in the working of the church. For the missionary strategy of today views the total religious prospects of the county as a single problem. Our city missionary organizations must include all the congregations in the county. That people out from the city have no responsibility toward the city is a fiction that misleads not even themselves. The detachment of local churches from the city society will not help them or the city. If parochial selfishness is persisted in, progress can be only downward.

Many of the denominations now have city organizations that include all the congregations of the Greater City. They view the city as a whole, and taking the oldest church and the newest, the strongest and the weakest, the one that is having the easiest time to get along and the one that is having the hardest time, they direct their united forces to the county's redemption.

Very brief accounts of these denominational organizations follow, arranged in alphabetical order, and

prepared by the executive official or some other leader. Some of the smaller bodies have no such union as yet, which accounts for their absence from the following summaries.

Baptist Churches [1]

Beginning with the organization of the First Baptist Church in 1812, the Baptists have been at work in the Pittsburgh District, adapting their methods to the changing needs. The Baptists not having a uniform standard of organization, the type of work done and the methods employed are the result of years of experience. The growth has been most rapid since 1890.

1. *Organization.* Although the form of church government is congregational, and the local church supreme, yet a very compact interchurch organization has been developed. The Association is the unit for the larger denominational work. It meets annually in June. Around this clusters the Bible School Convention, to which all of the Bible schools of the Association belong. Two meetings are held each year, at which the work of the Bible schools is discussed, methods studied, new enthusiasm aroused, and the feeling of solidarity emphasized. The Woman's Missionary Union, which includes the activities of the women for both home and foreign missions, directs the women's work. In the Baptist Young People's Union, through which the various organizations of young people carry on their aggressive organized efforts, every church is represented. The Baptist

[1] By Rev. H. C. Gleiss, Corresponding and Financial Secretary of the Pittsburgh Baptist Association; office in the Columbia Bank Building.

Brotherhood, composed of the several men's organizations, is active not only in behalf of the local churches, but also takes an active part in matters pertaining to civic and public welfare work throughout the district. The Permanent Council is the "court" which is appealed to in matters of organizing new churches, ordaining men to the ministry, as also in cases of discipline needing adjudication by the larger body.

2. *Missionary Work.* A Missionary Board, composed of thirty men, acts for the Association during the year. The Board meets monthly to care for the varied interests committed to it. Missionary aid is granted to the weaker churches, new mission stations are discovered, and a general oversight is kept over the churches. From eighteen to twenty fields are aided each year. An aggressive missionary and uplift work is carried on among the non-English-speaking peoples. Churches and mission stations are maintained among the Italians, Swedes, Slovaks, Germans, Hungarians, and Poles. Fifteen missionaries, eleven men and four women, are thus employed.

Through the Church Extension Department the property interests are cared for. Where needed, places of worship are rented and aid is extended in the erection of new houses of worship and the cancellation of debts, and the property interests are cared for in every way. At present the titles to church properties valued at $215,000 are held by the Association. All of these activities are carried on under the superintendency of the Rev. H. C. Gleiss.

3. *Other Types of Work.* Daily Vacation Bible Schools. This is a form of religious and social work of more recent origin. The Baptists have been pio-

neers in this sort of service. In 1915, there were fifteen schools conducted in the Baptist churches in this district. In 1916, there were sixteen. Too frequently, valuable church properties stand idle during the summer; valuable lives, which are in preparation for religious work, lack an opportunity to profitably engage their summer vacations in occupations which will benefit them for their later careers; while thousands of children yearn for an opportunity to get off the hot, unhealthy streets. By using these college and seminary students, in these churches, we gather thousands of children, and teach them many valuable lessons for the every-day life and religious truths. Such schools have been conducted in the following churches: Homewood, Davis Avenue, Bellevue, Seville, First Homestead, Hungarian Homestead, McKees Rocks, Lawrenceville, South Side, Soho, Carrick, Duquesne Heights, East Avenue, N. S., Oakland, Braddock, Oakmont, Cobden Street, and in tents.

Work Among the Women and Children. Among the newer immigrants, there is very great need of enlightening the women in many ways, also to reach the children who in this new country are in great danger of throwing off all parental control. Four women are constantly at work among the women and children. They conduct sewing schools, manual training, hand work, Bible lessons, mothers' meetings, temperance meetings, and meetings for the family. Such meetings are conducted in 46th Street, Lawrenceville; Webster Avenue, Wylie Avenue and Conklin, 2029 Fifth Avenue, Homestead, McKeesport, Braddock, and Rankin.

Night schools are conducted in most of the foreign-

speaking stations. Other forms of institutional work are carried on in many of the churches.

Home for the Aged. In our great modern cities, there are very many people of noble lives who yet have not been able to lay away enough to care for themselves in their old age. To meet the needs of many of the faithful ones in the churches, who in their younger days willingly helped others, a Home for Aged Baptists has been founded. It is located near Castle Shannon in Mt. Lebanon Township. A beautiful tract of thirteen acres, covered with woods, is owned, on which a magnificent building has been erected. Any Baptist in need of such a home, who can meet the usual requirements, may find a permanent home here, up to the limit of the capacity. A Children's Home is also conducted on the same property. Separate buildings and management care for the little ones. No form of Christian social service yields larger returns or is more needed. It is planned to enlarge this plant from time to time.

4. *The Negro Baptists.* In a survey of Baptist work in Allegheny County, the work of our colored brethren cannot be ignored. There are about 38,000 negroes in Allegheny County. Of these, at least 12,000 belong to the seventy colored Baptist churches. Since all through America the negroes lean strongly toward the Baptists, it is but natural that they should be numerous here. The encouraging feature is that while formerly a very large proportion of the newcomers forgot their religion, yielding to the baser passions, lately they are more generally being gathered into the churches, which explains their recent rapid growth. Generally speaking, our colored population has been greatly neglected.

They have been compelled to live in the most unsanitary sections under the more vicious surroundings. Their opportunities have been very limited. It is a joy, therefore, to note this growing religious life among the colored population. There are at least five churches each with more than 1,000 members, one church claiming nearly 2,000. Quite a number have beautiful houses of worship. The Rev. John Patterson, a Baptist (colored) minister, is conducting a rescue mission for the fallen and erring among the colored race, known as the Provident Rescue Mission, at 1508 Wylie Avenue.

Congregational Churches [1]

Congregationalism crossed the mountains and established its first church in western Pennsylvania at Ebensburg in 1797, and its First Church in Pittsburgh about three years later. Its origin was among the Welsh settlers to which people its form of government has made strong appeal. In the year 1889 the Congregational Home Missionary Society, cooperating with the Slavic Department of Oberlin College and the Schauffler Missionary Training School of Cleveland, commenced work at Braddock. As a direct result of the Slavic work at Braddock, churches have been organized at Stockdale, Allegheny, Duquesne, Pa., and Begoma, W. Va., and Elmsdale, Minn., while mission work has been started at McKeesport and Johnstown, Pa. Fifteen Slavic young men have gone into the ministry and twenty-five young women have taken the course of study in training schools.

[1] By Rev. G. Herbert Ekins, Pastor First Congregational Church, N. S.

Emphasis has been laid always upon a strong spiritual life and the Slavic churches have insisted upon a high moral standard as evidences of regeneration. Institutional work is carried on in several of the churches located in mill districts. An interesting fact worthy of note is that for several years the Slavic church at Duquesne has led all the Congregational churches of the district in its per capita gifts to missions and benevolence, averaging for the five years over $3.00 per capita.

Evangelical Association [1]

The Evangelical Association has been at work in Allegheny County since 1843, when the first church was organized in Pittsburgh. The denomination has confined its work in the county to the city of Pittsburgh, where at present six churches are at work in as many different sections of the city, thus distributing its activity over the entire city. Four of these churches are self-supporting and two are on the list of mission churches. Most of the churches are distinctly neighborhood churches, while one has a metropolitan membership.

In the beginning the Evangelical Association labored exclusively among the German-speaking people of the city and still has a large German-speaking constituency, but the change in the tide of German immigration has necessitated a branching out into the English work. This transition has naturally had a tendency to retard the work during the last two decades.

While this denomination has no organization in the county for doing special community work, the churches

[1] By Rev. William H. Heinmiller, Pastor of Emanuel Church.

and their organizations are actively supporting those agencies making for spiritual and moral progress of the community as a whole. Worthy of note is the work of the denominational Continuation Committee of the Laymen's Missionary Movement which has succeeded in bringing a number of mission churches to a self-supporting basis.

Lutheran Church [1]

The continent-wide responsibility of organizing Lutherans of foreign nationality into Lutheran congregations has kept the Lutheran Church from addressing itself to a general policy of evangelization, in saving the soul of America. There are more than a dozen cities in the United States where the Lutheran Church preaches the gospel regularly in at least six different languages, and most of our congregations are still bilingual. In the Lutheran Church the process of Americanization and practical unification has of necessity been much slower than that of perhaps any other denomination. While it will always feel that it can best serve American Christianity by regarding unchurched and alien-tongued members of its own household of faith as its first concern, it is more and more taking its place among the other Christian bodies to build up the Kingdom in America. Not so much by its past achievements as by its present undertakings and plans may Pittsburgh Lutheranism be counted on to do its share in the redemption of Pittsburgh.

The salvation of Pittsburgh cannot alone be wrought out by the proclamation of the Word. The spirit of

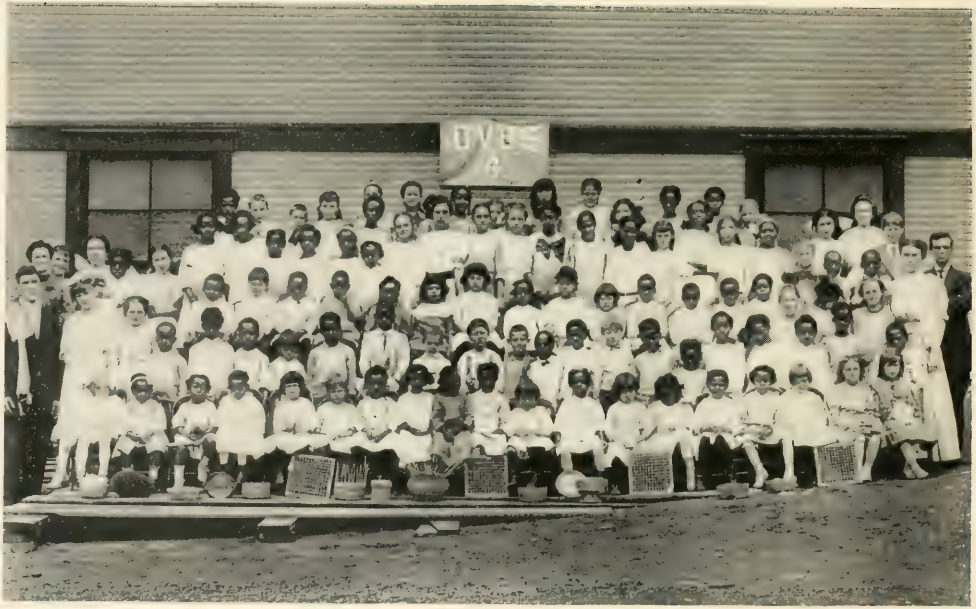
[1] By Rev. Ambrose Hering, Superintendent of the Lutheran Inner Mission Society; office, 204 Second National Bank Building.

the Christ, who had compassion on the multitude, must have life and power. Human misery challenges a ministry of organized love. To this vital end, Rev. Passavant in 1849 established the first Protestant hospital in America. Located in the hill district, and open to all races and creeds, Passavant Hospital in 1915 exercised its healing ministry to 3,674 patients. Four homes for orphan and neglected children, the first established in 1854, three homes for the aged, and the epileptic home, give almost their entire service to Pittsburgh needs. In addition to the help from general home mission boards and synodical treasuries, the funds of two church extension societies are available for Pittsburgh home mission work. One missionary superintendent and one field missionary assisted by local boards have charge of the Pittsburgh church extension work. An effective agency in this work is the "Conferences of Home Missionaries" held annually for the study of the field, its needs, problems, and opportunities, and the best methods of meeting these. During the past ten years 18 Lutheran churches have been established. These congregations at present have a total membership of 2,000. The Jewish Mission in the hill district is doing effective work in spreading Christian truth and winning converts; several of whom have met the necessary requirements and are now in the Lutheran ministry. At present the Lutheran Church in Pittsburgh is regularly preaching the gospel in English, German, Swedish, Slavic, and Jewish.

While there are over 100 Lutheran churches in Pittsburgh, there are still districts where a Lutheran church is needed, and for some time to come our

church will have to give time and energy to church extension effort. However, more emphasis is constantly being given to the principle of community evangelism, and the idea that a church is in a community not to be ministered unto by certain members, but to serve the whole community life, the social and industrial no less than the personal. In the Spring Garden district the Women's Missionary Society two years ago opened a Neighborhood House in connection with the Lutheran church in the district. Besides the resident worker a number of volunteer workers assist in the institutional and community work. Similar activity has been begun by the Church in the Soho district, and a deaconess is in charge of the institutional and neighborhood work. The same is being considered by one of the South Side churches. Another church on the North Side, after conducting a very successful daily vacation Bible School for two seasons, is now opening its Sunday-school rooms during week-day evenings for mothers' meetings and children's classes, and is contemplating special evangelistic work among the unchurched of the community. Two other churches on the North Side, face to face with the "down-town problem," instead of considering moving to what is sometimes thought a more desirable location, are taking extensive steps toward deeper community service and evangelization.

In 1907 the Lutheran Church of Pittsburgh organized an inner mission field ministry to safeguard the Lutheran stranger coming to the city for employment or as a student, or otherwise; to educate the rural and small town communities concerning the social character of city life; to effect regular cooperation with



DAILY VACATION BIBLE SCHOOL, WYLIE AVENUE BAPTIST CHURCH

police station, court, and probation officials to help the erring; to conduct regular pastoral and lay visitation and divine services in corrective and charitable institutions, county and city homes and industrial establishments, and to minister to those not reached by the churches. An average of two open-air services throughout the year is maintained at one of the rescue missions and one of the department stores. Through the employment bureau the people of the churches have been brought into touch with the families of the poor, especially where work by the day was obtained for deserted mothers and widows. During the summer of 1916 (second season) seven Vacation Bible Schools, enrolling 1,134 children and enlisting nearly 100 volunteer workers, were conducted in seven parishes. Steps have been taken looking to the establishment of a fresh-air farm ten miles north of the city. To further safeguard Lutheran working girls not living at home, a hospice or self-supporting boarding club for working women is in the process of establishment. From pulpit and platform and through the columns of the monthly inner mission journal there is constant publicity in the interests of socialized Christianity and militant Christian citizenship; also something about prohibition "facts" *versus* liquor "fallacies." During the fall of 1916 the first general Lutheran Inner Mission Institute for the study and discussion of Pittsburgh social and religious problems was conducted.

Ten years ago the men's societies of the different churches became federated in the Lutheran Brotherhood for concerted action and wider usefulness, and the women recently organized the Lutheran Women's

League of Pittsburgh and vicinity. Four years ago the Lutheran Publication Society opened Book Rooms in the Second National Bank Building. This Society is serving a wide educational need, and provides meeting-rooms for committees and church boards. The Pittsburgh district Luther League for the young people is rendering valuable cooperation in Sunday-school and parish activities. The Lutheran Chorus, organized December, 1916, was launched with vigor and enthusiasm, and bids fair to render a real service to the Kingdom in Pittsburgh.

Methodist Episcopal Church [1]

The restless and fiery Methodist itinerant preachers early came to Pittsburgh, challenged especially by its very wickedness. The first preacher regularly appointed to the circuit that listed Pittsburgh as one of its appointments was Charles Conaway, in 1788. A "Society" was formed that year, and Methodism has been a factor in the life of the city from that day to this. At first preaching was done in homes, or gardens, or wherever the people could be brought together. Later a church edifice was erected on what was known as Front Street. Then, in 1817, the property on the corner of Smithfield Street and Seventh Avenue was secured, and a church was built, where Smithfield Street Church is still doing business for humanity.

A survey of the social service features of our local churches reveals the fact that forty-nine out of the hundred churches are doing practically nothing with

[1] By Rev. Daniel L. Marsh, Superintendent of the Methodist Episcopal Church Union of Pittsburgh; office, Smithfield Street Church, corner Smithfield Street and Seventh Avenue.

these activities. Fifteen have clubs of one kind or another; sixteen have Boy Scouts or similar organizations; six conduct athletic fields; eleven have gymnasiums, and five conduct industrial classes. Twenty-six out of the hundred churches are touching the foreigners in their local evangelization work.

It should be noted that there are in the county five German Methodist Episcopal churches; three Swedish churches; and one negro church. These churches have a total full membership of 1,320; and a Sunday-school enrolment of 1,178. No account is taken here of the large number of Colored Methodist, African Methodist Episcopal Zion, and other churches of the negro race, for the simple reason that they are not an integral part of the Methodist Episcopal Church.

The Church Union. Organized Methodism's agency for grappling with the perplexing problems of our modern life is the Methodist Episcopal Church Union of Pittsburgh. The "Church Union" was founded in 1880, and was incorporated in 1894. Its territory is the whole of Allegheny County. It is the local operating agency of our general Board of Home Missions and Church Extension. The pastor and two lay representatives from each of the Methodist Episcopal churches in the county are members of the corporation. The business management is vested in a Board of Directors composed of the Resident Bishop, the District Superintendents, and seventeen laymen elected by the corporation. The executive official is known as the Superintendent.

The headquarters of the Union are in Smithfield Street Church. This is where the Superintendent has his office, where the directors and committees meet,

where the books are kept, from whence is issued the *Pittsburgh Methodist,* a paper published quarterly in the interest of the work. The Superintendent of the Union is also, at present, the pastor of Smithfield Street Church. Thus is demonstrated the Union's interest in this our only down-town church in the old part of Pittsburgh; for it now becomes, as it were, the axle upon which the organized work of the whole county revolves.

The Church Union is organized to carry on work in five different departments of activity.

1. The oldest of these is the Department of Local Church Extension and Church Aid for the opening up of new fields, the establishing of new churches, aiding in paying off debts on old churches, and aiding weak churches. There are in Allegheny County forty-three Methodist Episcopal Churches that owe their existence in whole or in part to the Church Union,—no mean record for thirty-seven years of existence.

2. The second Department is known as the Missionary and Evangelistic. Through its activity the Union goes down into those sections of the city where humanity sins and suffers, where the unceasing pinch of poverty is felt, where vice and degradation are smiled upon as amiable necessities; where the religious indifference and the financial inability of the relatively few Protestants and the antagonism of the "leaders" of the non-Protestants make impossible the existence of a self-supporting evangelistic church, into such congested centers the Church Union goes with its message of hope and life and salvation. For example, there is such a section on the North Side where six or eight

thousand people live, fifty per cent. of whom are foreign; where there are twenty-five saloons, two wholesale liquor stores, and the breeding-place of vice for the whole North Side. The only uplift agency in that section is Robinson Street Mission, which is owned and supported by the Methodist Episcopal Church Union. Go into one of its services. Who is that woman so interested in the comfort of others? She used to be the keeper of a brothel down here; now she and her whole family are devout Christians. Who is that man who just gave that ringing testimony? He was formerly a notorious character who tried to murder a brother man. Who is that clean-cut, energetic young man throwing himself with abandon into the work of the Lord? His father used to keep the saloon on the corner right across the street. And so the story might go on. But go to another church: it is Sunday morning; a large, self-respecting congregation is present. Who is that courteous, fine-looking usher? He is a business man, who, when he was at the bottom through sin, was converted in Robinson Street Mission. But this mission is only one of the institutions of the Church Union.

Another is Trinity Temple. It stands at 25th and Smallman Streets, right in the heart of what is known as "The Strip." Though it is an industrial section, nineteen thousand people reside there, with eighty-three per cent. of them being foreign. Concerning the notoriously bad conditions of "The Strip" see other chapters of this book, and then remember that Trinity Temple is the only neighborhood house ministering to the complex needs of that vast population. A committee from the Christian Social Service Union (in-

terdenominational) says that "adequate support will put it in the forefront among the social settlements of American cities, and show the value of religion as an element of such institutions."

Then there is Grace Chapel, in which is carried on a work for the colored people of the Soho District. Warren Church at Center and Watts Streets is also owned by the Church Union, a valuable property, in which meets and works a large and self-supporting congregation of colored people. There are 55,000 Polish people in Greater Pittsburgh, and the only Protestant work carried on distinctively for them is by the Methodist Episcopal Church Union of Pittsburgh. It owns a fine property on the South Side, where John Bloom and his assistants conduct work for the Polish people. Mr. Bloom is a well-trained man of true missionary spirit, capable of speaking a half-dozen different languages. Two new Polish missions have been started by the Church Union recently, one in the West End and one in the Lawrenceville district.

We conduct, also, two Italian missions, one of them meeting in the Smithfield Street Church, and the other in the Oakmont Church; each one shepherded by a pastor of their own race.[1]

The Methodist Episcopal Church Union is not yet reaching out very far from Pittsburgh in its missionary work, for the simple reason that it was not until the autumn of 1916 that its legal territory became the whole of Allegheny County. But already it has come to the rescue of the Swedish Church in Braddock, taking over the property and putting it in good shape.

[1] See Chapter II for illustrations of the value of work among the Italians, especially the stories of the men who went "back to Italy."

Previously it had saved the Swedish Church in Pittsburgh.

The workers of the Church Union conduct evangelistic meetings in shops, factories, streets, and parks. The Union is touching fourteen different nationalities in its work.

3. The third Department is known as Relief and Correction. It gives food to the hungry, clothes the naked, furnishes fuel to the destitute, and medical attention to the sick, always, however, after the most careful investigation, so as not to pauperize by undue kindness. The Church Union is, indeed, the clearing-house for Methodism's charity work in the county. It also seeks to correct conditions. To this end, it makes surveys of the different sections where it carries on work. Its workers become organizers of the scattered forces in different sections to fight the saloon and kindred places of vice. Its religious and social centers act as checks on those who are interested in non-observance of city ordinances passed to safeguard public health and morals.

4. The fourth Department of the Church Union's activity is known as Social Service. Certain features of social service work are carried on in all of the missions and religious centers of the Church Union, such as: boys' and girls' clubs, reading rooms, domestic science classes, manual training, gymnasium, play room, story hour, library, sewing classes, boy scouts, dressmaking, basketry, dramatics, mothers' clubs, clean and moral moving pictures, second-hand store, and a child welfare station, including city milk depot, as well as social work outside.

And then it has two institutions that are peculiarly

social. One is the Day Nursery and Temporary Home on Sheffield Street, N. S., where half a hundred little children are mothered and cared for in the name of Christ. The heirs of R. B. Ward are planning to give the elegant Ward homestead on Grant Boulevard to the Church Union as a Ward Memorial Home for Children. Five acres of ground, a gymnasium and infirmary, gardens, and other accessories make it a beautiful memorial to Mr. Ward.

The other purely social institution of the Church Union is the Epworth Fresh Air Home, on the Butler Short Line, eighteen miles from the heart of the city. A large part of the cost of maintaining it is borne by the Epworth Leagues, especially of the Allegheny and Pittsburgh Districts. Every summer between seven hundred and one thousand children, and mothers and babies who could not otherwise have a vacation, are taken from the grassless, treeless grime of the city streets to experience the joy of living on this farm.

5. The fifth Department may be termed Connectional Life and Federation. For one of the Disciplinary duties of the Church Union is to "devise plans for promoting the connectional life of Methodism, and cooperation and federation with other denominations." That is, the Church Union seeks to get our denomination as a whole to face the problem of the city; and it also belongs to the Pittsburgh Council of Churches of Christ, and bears its pro-rata share of the expense of said Council.

Besides the foregoing institutions of the Church Union, Methodism is at work through other channels in Allegheny County. For example:

The Woman's Home Missionary Society of the

Methodist Episcopal Church has a Deaconess Home located at 2000 Fifth Avenue, Pittsburgh. It is the headquarters for fifteen deaconesses. Five of these workers are employed in the missions of the Methodist Episcopal Church Union; three are on duty (alternately) at Union Station as Travelers' Aid workers; four are engaged in parish activities for several of the Methodist churches in the city, and three are engaged in the settlement features of the Deaconess Home.

The educational work held in the Deaconess Home includes a kindergarten and various classes and meetings for the youth and mothers of native and immigrant families.

The Elizabeth A. Bradley Children's Home is another Christly institution of the Women's Home Missionary Society. It is a delightful home at Hulton Station, having a capacity for twenty-five little orphans four to six years of age, and is always full to its capacity. Six acres of ground surround the house. A hospital annex is now being built.

The Louise Home for Babies, Beech Avenue, N. S., is maintained by the Young Women's Guild of Christ Church, the deed to the property being held by the trustees of that Church. It cares for twenty-five orphans, from the tenderest infancy to four years of age.

The Hamilton Methodist Episcopal Church Home for the Aged is owned and supported by the Pittsburgh Conference. It is located at Dravosburg. Thirty-two aged persons here find a quiet Christian atmosphere where they can live until they enter into the Father's house of many mansions.

Methodist Protestant Church [1]

City mission work for the Methodist Protestant Church in the Pittsburgh district is a new thing, but it is well begun and has already proved to be an inspiration to fuller Christian service to the churches and individuals that have accepted this important task.

The first mission station was opened near Castle Shannon in 1913 by the Methodist Protestant Church of Castle Shannon. The entire support of this mission has been from this one church, and they have counted it a real joy to give their time, talent, and money to make the work a success. A Bible school is held each Sunday afternoon; a sewing and manual training class for both boys and girls is held during the week. The special seasons of the year are observed, and gifts are sent at Christmas time.

The second center was opened by the Woman's Home Missionary Society of the denomination, and has been directly under the charge of the Pittsburgh Branch of that work. It was organized in the Springfield School in the Lawrenceville district, June, 1915, the boys being placed in raffia classes, and the girls in sewing classes. On January 1st, 1916, the society rented a house of seven rooms at 3015 Penn Avenue. This building was equipped and furnished, and a few weeks later the mission was opened in its new quarters where the work still continues. The program here includes Bible school each Sunday afternoon and three evening classes: Monday evening for factory girls, Thursday evening for mothers, and Saturday

[1] By Rev. J. Sala Leland, Executive Secretary of the Evangelistic Committee.

evening for the children. This mission is in the charge of an efficient employed worker who gives all her time to the conduct of the classes and to the visiting of the community.

The Presbyterian Church [1]

The following account describes the work that is being done by the Presbytery with the exceptional or largely foreign population.

The Beginnings. It was more than a quarter of a century ago that the Rev. John Launitz, pastor for fifty-three years of the First German Presbyterian Church, began holding preaching services in the French language, and then in the Italian, in the First Presbyterian Church, Wood Street, Pittsburgh, in the East Liberty Presbyterian Church, and at Tarentum. He was a gifted linguist, preaching with great power in English, German, French, and Italian. Out of the beginnings thus made grew the oldest and largest Italian work in Pittsburgh, located at the corner of Larimer Avenue and Mayflower Street, and the French work at West Tarentum, and in a large measure the United Presbyterian French mission at McDonald.

In the year 1900, owing to the great influx of Slavonic peoples to the city and country, the Presbyteries of Pittsburgh and Allegheny, now the Presbytery of Pittsburgh, through a joint committee, began serious investigation of the situation. The problems were so great and perplexing that the committee was unable to arrive at any conclusion as to how or where to begin. They began a search for a leader. In the provi-

[1] By Rev. George W. Montgomery, Superintendent of the Presbytery of Pittsburgh; office, the Fulton Building.

dence of God they found him in the man, who from the fall of 1900 has been, and still is, at the head of all the departments of Presbyterian work among the European nationalities in Pittsburgh, the Rev. Vaclav Losa, D.D. Dr. Losa is a Bohemian, born in Moravia and brought up in the Reformed Church of Bohemia. His academic and collegiate education was completed in Europe. His theological course was taken in Union Theological Seminary, New York City. Dr. Losa at the time of his call to Pittsburgh was pastor of a large and flourishing Presbyterian church in Nebraska. It was only because his heart so yearned for his Slavonic people and kinsmen when he saw them in Pittsburgh that he could be persuaded to undertake a missionary work among them, a work so fraught with danger and so terribly neglected. The work was opened in the most densely populated and unpromising, though needy, section of the county, at Schoenville, McKees Rocks, Pa. Since the opening of this work in 1900 there has been a steady growth in the missionary activities of the Presbytery of Pittsburgh among the foreigners.

From the beginning until now there has been no change in the purpose of the Presbytery in the movement. The one aim has been to bring the hope of the gospel through the Word of God to these people, the majority of whom had never heard the good tidings. Every sane method of so-called Christian service has been actively in operation when it was found needful to get the ear and enlist the attention of the foreigner. The first men who were converted through the influence of Dr. Losa were attracted to him by his songs on the streets in the community where they stayed.

The night school for English study, the sewing school for domestic instruction, the kindergarten to interest the children and enable the mothers to get their work done, the tent meeting, the lantern show—all this, and more, was old in the activities of the Presbytery of Pittsburgh before the term social service was coined for use in Pittsburgh. Only this difference can be discovered, that the Presbytery of Pittsburgh has always looked upon the social and educational side of the work as elemental and not fundamental,—as means to an end and not an end in itself, while many who talk much of social service to-day treat it as if it were the end to be sought. The Sunday-school has been emphasized more than the sewing school, the teaching of the Bible as more important than the teaching of the Declaration of Independence.

The Colporteur. The Presbytery of Pittsburgh has from the first made large and effective use of the colporteur. From one to six men are kept in the field all the time, whose business it is to visit every community where the congestion is thickest in the county. They go into the homes where they can. They sell, or give away, Bibles or parts of Bibles in all the tongues of the people. They distribute millions of pages of tracts of helpful and informational character. They speak all the languages of Europe. They are clean, upright Christian men. They are acquainted with all the communities and know how to advise men who wish to avoid temptation or improve their environment. They preach on the streets and they pray in the homes, hospitals, and jails.

Literature Supply. Next to the man and the spoken message is the printed page in its effectiveness in char-

acter building. Suitable literature is not easy to find. The Presbytery of Pittsburgh has deemed it necessary to print much of their literature, and to import much. Since the great war has been on, it has been impossible to get literature from Europe. Stocks on hand have long since been exhausted. The Presbytery has reproduced many thousands of copies of some of the best tracts and leaflets. The American Tract Society, the Chicago Tract Society, and others have turned to Pittsburgh as the only source of supply.

Three of the weekly periodicals in foreign languages published by the Board of Publication and Sabbath School Work of the Presbyterian Church are edited and published under the direct supervision of the Foreign Editorial Staff of the Presbytery of Pittsburgh. Two of these are weekly family papers, and their circulation covers the United States of America, Canada, and many parts of Europe. The other is a primary Sunday-school paper, whose influence is not only great among the children, but its pages of large, plain type are closely scanned by the parents who ever hunger for something to read in their own tongue.

The colporteurs of the Presbytery of Pittsburgh have sold more than $20,000 worth of Bibles and parts of Bibles in the past fifteen years. Millions of pages of pure, wholesome literature have been distributed. Many of the colporteurs have completed their studies and are now ordained ministers actively engaged in the work in Pittsburgh and elsewhere.

Bible Women. Recognizing that only by entrance into the home could come the regeneration of the individual and the community life, the Presbytery sought a solution of the problem of securing this entrance.

To find American women with the willingness to do the work was difficult; to find American women with the competence to do it was impossible. Foreign women with training for such work could not be found. The Presbytery, in 1904, established what is known as the Presbyterian Missionary Training School, located at Coraopolis, Pa., a suburb of Pittsburgh. The school curriculum provides a course of study in English covering a period of three years, and Bible study is very carefully and systematically carried throughout the full course. Lectures are given covering various topics of popular interest; a full course of instruction is provided in physical hygiene and the care of the body; at least three months are assigned to hospital work in the hospitals of the city, covering chiefly first aid to the injured, care of children, diatetics, and sanitation. During the last two years of the course practical instruction is made possible for each student by house-to-house visitation with some graduate worker in the field; plain sewing, cooking, housekeeping, and kindergarten instruction is also given. Only foreign-speaking girls are received into the school. They are all taught English and special instruction is imparted in a half-dozen languages, so that when the students have completed their course of study there is scarcely a family in any community to whom they cannot minister effectively and with whom they cannot converse at least understandingly. After graduation these Bible women are placed in such centers of need as the colporteurs have found the most fixed in population and the most hopeful of results. Then they begin their work of love and mercy in the squalor and poverty of the great com-

munity. The Presbytery of Pittsburgh has eighteen graduate Bible women in service in the Presbytery. The Woman's Presbyterial Home Missionary Society has cooperated most heartily with the Presbyterial Committee in this department of activity from the beginning, having contributed more than $12,000 to this agency within the past twelve months. They keep in touch with the work through visitation, reports of committees, and the thrilling addresses often given at their public meetings by the workers on the field.

The Ministry. In addition to the colporteurs already spoken of, the Presbytery of Pittsburgh has thirteen ordained foreign-speaking ministers at work within its bounds. They are ministering every day in the week to the uplift and instruction of the people, and during the week, when occasion offers, and always on Sunday they are preaching and teaching in at least ten languages. The hospitals know them and welcome them; the county jail, the workhouse, and the Riverside Penitentiary find in them a spiritual illuminant, and their services are often sought. The human shark who would stuff his maw with the saved-up earnings of the poor, untaught foreigner knows these ministers and fights shy of them on every occasion. These are the men on whom the Presbytery depends in seeking to solve the problem of bringing the gospel to the foreigner in our midst. They are ever ready and capable of rendering aid to business men as the employers of foreign labor, thus making it possible for them to do and to get good from their relationship as employers. Some of the great factories pay largely each month to the Presbytery's treasurer for the support of this work, recognizing

THE GYMNASIUM OF TRINITY TEMPLE, A RELIGIOUS SOCIAL CENTER OF THE METHODIST EPISCOPAL CHURCH UNION

that it brings to them large dividends in the efficiency and sobriety of their employees. At a Presbyterial communion service held recently in the First Presbyterian Church of Pittsburgh the Scripture was read by an African minister, the opening prayer was made by a Bohemian minister, the sermon was preached by an American minister, the consecration of the elements of communion was made by a French minister and an Italian minister, and among the elders distributing the elements were a Ruthenian and a Slovak. Such a service was never held in Pittsburgh before.

Rescue Mission Work. The Market Street Mission, at Third Avenue and Market Street, while participated in and partially supported by other denominations, is wholly directed by the Presbyterian Church in Pittsburgh, and looks almost wholly to the same church for support. The mission is only two years old, but it stands among the first of all the rescue missions of the country, perhaps none surpassing it in the number of professed conversions, which were 300 during the past year.

A Permanent Work. The foregoing figures cannot begin to convey the whole truth regarding the service to exceptional people by the Presbytery of Pittsburgh. Everything is done on a constructive plan. The Presbytery is planning for bigger and better work all the time. The current expenditures last year amounted to $35,824, and more than $150,000 worth of property is now dedicated to the movement, and the plan is to build three new churches for the work this year.

Protestant Episcopal Church [1]

The Episcopal Church in Allegheny County has twenty-seven organized parishes and eighteen missions, served by thirty-nine clergymen. There are in the county forty-seven churches and chapels, eleven rectories, seventeen parish houses, in addition to sixteen rooms in basements of the churches or elsewhere used for parish purposes. The 10,800 communicants mean, perhaps, 30,000 adherents. In addition to the clergy and Sunday-school workers there are thirty-seven young men forming the Laymen's Missionary League who hold services every Sunday and make exhortations at outlying points within a radius of twenty miles from Pittsburgh. There are also thirty-two parochial lay readers.

The Bishop confirms every year seven or eight hundred persons, and the church seems to be in a fairly prosperous condition considering that it is one of the smaller Christian organizations in the county.

The Church Home, the Saint Margaret Memorial Hospital, and the Saint Barnabas Free Home for convalescent or incurable men are institutions under the care of the Episcopal Church. The following organizations or societies are at work also in the county: the Prayer Book Society; the Church League of the Baptized; the Daughters of the King; the Girls' Friendly Society; the Clerical Union; the Woman's Auxiliary to the Board of Missions; the Church Club; the Historical Society of the Diocese of Pittsburgh; and the Clergy Life Assurance Association.

[1] By Bishop Cortland Whitehead.

Reformed Church in the United States [1]

This section is not a stronghold of the Reformed Church in the United States, as is the eastern part of the state, and hence the comparatively small membership. The denomination was the first, however, to organize work among the Hungarians in this district. There are two Hungarian Reformed congregations, one on Second Avenue, Pittsburgh, and the other in Homestead. The Second Avenue Church was the first Hungarian Protestant church organized in the county, and was effectively launched through the efforts of Dr. J. H. Prugh, then pastor of Grace Reformed Church, Pittsburgh. Hungarian work is supported by the General Synod's Board of Home Missions and directed by a secretary appointed by the same body. They, along with other Hungarian churches in different parts of the county, form their own classis. The English congregations are part of the Allegheny classis, a division of the Pittsburgh Synod. Through this classis and also through the church boards is done all the home and foreign work. Outside of the Hungarian work, the Reformed Church does not have any local home mission centers in Allegheny County. It does not support any district city missionary work or separate missions, but its churches are identified with the interdenominational movements in the district. The other main benevolent work of the churches in Allegheny County is directed toward the support of St. Paul's Orphans' Home in Greenville, Pa., which cares for an average of 100 children.

The membership of the Reformed Church is in-

[1] By Rev. Lewis Robb, Pastor Wilkinsburgh Church.

creasing more rapidly year by year, in spite of the condition which makes it hard for every church to grow in a large manufacturing center, with its ever transient population.

The Reformed Presbyterian Church [1]

The congregations in Allegheny County under the care of the Reformed Presbyterian Synod of this country are the Allegheny, Central Allegheny, Faith, Pittsburgh, East End, and Wilkinsburg. The Grant Street Reformed Presbyterian Church is at present an independent organization. The Allegheny congregation conducts a special mission Sabbath-school. The Central Church has had for a long time a Chinese Sabbath-school, and also for years conducted the Spring Garden Mission, now Faith congregation. This latter organization has a boys' athletic association, girls' gymnasium classes, and a mothers' department with fifty members. The Pittsburgh church has carried on for forty years a deaf mute department, which has a paid interpreter, and contains about fifty members, most of whom are members of the congregation. The East End church has a mission Sabbath-school. The Pittsburgh Presbytery conducts the only organized Protestant work for Syrians in the city, with headquarters on Webster Street. This work is under the care of Anthony Khouri, a native Syrian, trained in his own country and in America. A week-day school, a sewing school, and regular Sunday services are held in connection with this mission. An Aged Peoples' home, under the church at large, well equipped and managed, is located at Perrysville and

[1] By Rev. T. H. Acheson, Pastor of the Pittsburgh Church.

Burgess, North Side, with Miss Etta Jamison as manager.

The United Presbyterian Church [1]

In Allegheny County the United Presbyterian churches contributed last year to missions at home and abroad $317,187, an average of $10.29 per member, and to current expenses $499,886; a total contribution of $817,073, or an average of $28.51 per member. The mission contributions are used in the general mission work of the denomination. One of our theological seminaries, with an enrolment of 69 students, is also located in Allegheny County, on the North Side.

During the past year the denomination has had somewhat extensive mission work among Americans in nine needy sections of the county, supporting in whole or in part an ordained minister in each place and a woman missionary in one of the fields.

Under the supervision of the Women's Association this denomination supports the Home for the Aged and the Columbia Hospital in Wilkinsburg, also the Orphans' Home on the North Side, Pittsburgh. There were 67 children provided for at the Orphanage last year. Columbia Hospital cared for 2,452 patients during the year of which number 990 were free, while 83 aged persons were comfortably provided for in the Home for the Aged.

Work is maintained among the Italians in Allegheny County in the Brushton, Bloomfield, and Wiley Avenue districts, Pittsburgh, also in Wilmerding,

[1] By Rev. R. A. Hutchison, Corresponding Secretary of the Board of Home Missions; office, 703 Publication Building.

Rankin, McKeesport, and Pitcairn. In each of these Sabbath-schools, preaching services, and night schools are conducted, together with the usual missionary and evangelistic house-to-house visitation, the aim being to improve the family and community life as well as to evangelize the individual. In the Wiley Avenue, Brushton, Wilmerding, and McKeesport stations there are ordained Italian ministers and in each field a woman Italian worker. The denomination has erected substantial buildings with both church and school facilities in the first three above-named fields. In the Brushton field arrangements are being perfected for the erection and equipment of a gymnasium for the exclusive use of the Italian people. At McDonald, just over the county line, is maintained a rapidly growing and influential mission among the French, which is also well housed.

The results from this work among foreign-speaking peoples have been encouraging. The missions are gradually becoming stronger, and more foreigners attend. Men come to learn English, then they remain for evangelistic services, and find a new spiritual life; they inquire for Bibles and search the Scriptures for themselves, then seek church-membership. There is a perceptible change in the appearance of men and women and in the family life. The communities have changed decidedly. Favorable surroundings; the intelligent, clean, and consecrated teachers, and the preaching of the gospel by precept and practise have made a marked impression on these foreign people. The denomination publishes each month, 5,000 copies of *Slowa Zywota,* a Polish paper, and twice each month 1,500 copies of an Italian paper, *L'Ape Evangelica.*

A large community house, contiguous to the church, has been erected by the First United Presbyterian Church on Union Avenue, North Side, Pittsburgh. The cost, fully equipped, was about $300,000. The prevailing belief is that the church should be a community force, concerned with the lives of the people about it seven days of the week; that the church's chief function is to win individuals to a personal acceptance of Christ and to build up strong Christian character, but that it should also be concerned with the social and physical welfare of its neighborhood. The purpose of this work is to minister sympathetically to the community and steadily to provide constructive Christian influence. Located near the business section, this church is surrounded by many rooming houses as well as homes of families. In the basement of the building is a large swimming pool, shower-baths for men and boys as well as for women and girls, a large kitchen and dining-room; offices, reception-rooms, an auditorium, maternity dispensary, and free milk station are on the first floor. Quarters for women, girls, men, and boys; a large gymnasium, bowling-alleys, manual training and club rooms are provided; while the roof is finished for outdoor games and as a roof-garden, the elevator running to the roof of the six-story building. Bible study, domestic science, sewing, music, business efficiency, and other classes will be conducted. None but pronouncedly strong Christian leaders are employed. Every effort made has in view the enthronement of Christ in the lives of all to whom this work may minister.

A similar community work is under process of development in the old up-town district of Pittsburgh

extending from the jail to Brady Street, and this work will center around the Eighth United Presbyterian Church, Pittsburgh. The community is a large one and in special need of such service as could be rendered only by a community effort.

This necessarily scanty survey of the denomination's work in Allegheny County does not make special mention of the Sabbath-schools and mission stations supported and managed by individual congregations nor does it refer to the numerous interdenominational and cooperative evangelistic and missionary enterprises. The United Presbyterian Church seeks to minister to the missionary and evangelistic needs of the local field, in addition to its work in connection with the missionary operations of the denomination at large, and aims to share also in every possible interdenominational evangelistic and missionary work of the county.

Pittsburgh Council of Churches

The Council of the Churches of Christ in Pittsburgh became operative January 1, 1917. It is a federation of the churches through the denominational organizations named above. Into it have been incorporated the Evangelistic Committee, the Christian Social Service Union, and the City Missions Council. Therefore its three Commissions bear the names of Evangelism, Social Service, and Comity and Missions. It is expected to direct the evangelistic and social service work done interdenominationally in the county, thus preventing duplication of effort and the needless expenditure of funds, and at the same time insuring

sane and rational evangelism, and the evangelical conduct of social service. The membership of the Council is made up as follows: every cooperating denomination is entitled to one representative; two representatives for 5,000 members in the territory of the Council; three representatives for 10,000 members; one additional representative for each additional 10,000 members or major fraction thereof. The financial obligations of the Council are apportioned among the constituent denominations according to their numerical strength. The territory of the Council is Allegheny County.

A Practical Test of Interest in the Work

There is thus given an account of what these various denominational city organizations are aiming to do. No boundary is set to the field of opportunity that opens before them. It is evident to every person with statesmanlike view that if our city is to be made a better place in which to live these organizations must be supported as they never yet have been. Here is shown the practical test of our interest. (1) If we do not give anything to help, we practically vote in favor of stopping at once all the work that is being done. (2) If we give less than heretofore, we practically vote for a discontinuance of the work proportionate to our reduced contribution. (3) If we give just the same as formerly, we vote in favor of doing what we have been doing, but against taking a single advance step. (4) If we increase our offering beyond former years, then we are voting in favor of a forward movement in the conquest of Pittsburgh for Christ.

VIII.

THE SOUL OF PITTSBURGH

A Study of the Relation of Personal Righteousness to Social Well-Being

While the Apocalypse or Book of Revelation may be viewed as partly relating to the heaven into which the redeemed shall enter when they are through with this life, yet it is perhaps more nearly an art gallery of lively pictures, the intent of which is to create and foster the hope of the ultimate and practically universal dominance of good, in spite of transitory lapses. It was written that we might be encouraged in the work of making heavenly conditions obtain on earth. If one would enjoy heaven hereafter he must do his part toward the establishment of heaven here.

All the wealth of oriental imagery, all the figures of a Scripture-saturated mind were employed to depict the surpassing excellence of the glory that was in store for the inhabitants of the "New City." The seer saw this new city coming down from heaven, that is, it is the ideal of heaven transported to earth. The ideals of right human living are divine.

There were three gates to the city on the north, three on the east, three on the south, and three on the west. Are not the manifold gates an expression of the outreach of God after every human life? "Every nation, tongue, and people" were praising God in this

new city. While the foreigner is welcomed from every land and clime, yet all foreigners have been evangelized.

The "tree of life" which grows in the midst of the city produces leaves that are for the healing of the nations that gather there; and its twelve kinds of fruit are ripened every month, as a symbol of unceasing productiveness, of varied fruitfulness, and of complete satisfaction. The inhabitants of the new city are dressed in "white robes," symbolical of the saving power of God in their own lives. They are shouting: "Saved by God and by the Lamb"; thus expressing their trust in the power and will of God. They are waving "palm branches," which is a sign that they have been victorious, victorious over the evil in their own lives and over the evil which threatened the destruction of the social life. The "holy city" comes down from God, but man is the agent. Social well-being is secured through personal righteousness of life.

This, then, is the important thing we are to keep in mind (and we can transform Pittsburgh into the city of God only as we keep it in mind): that there are two sides to true Christianity. The one is the devotional, worshiping spirit which links the individual to God. The other is the ethical, serving spirit which links us socially to our fellows. And the church is great and has done great good only as it has kept before men these two sides of true Christianity,—looking up to God in prayer, worship, dependence; reaching out to mankind in help, service, protection. When Jesus entered the synagog at the beginning of his ministry, he announced his program in words like these:

"The Spirit of the Lord is upon me: for he has consecrated me to preach the gospel to the poor, he has sent me to proclaim release for captives and recovery of sight for the blind, to set free the oppressed, to proclaim the Lord's year of favor." His summary of the law and the prophets was this: "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength," that is the upward look; and "thou shalt love thy neighbor as thyself," that is the outreach. When Jesus had preached his wonderful Sermon on the Mount, as he came down from the hill, he was met by a leper, whom he cleansed. Again we see the two sides (evangelism and service) in these words: "Jesus made a tour through all the towns and villages, teaching in their synagogs, preaching the gospel of the kingdom, and healing every disease and complaint." When John's disciples came in perplexity asking whether Christ was the Coming One, or whether they should look for some one else, Jesus answered them: "Go and report to John what you have seen and heard; that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached. And blessed is he who is repelled by nothing in me." One night Jesus went up into a mountain to pray; and the first thing he did on coming down from that mount was to cure a demented, wasted, epileptic boy.

Linking Pentecost up with Social Questions

And the same spirit manifested itself among the followers of Jesus. In the third chapter of the book of Acts we read that Peter and John were on their way up to the temple for the hour of prayer, and

they saw a cripple lying at the gate who asked them for alms. "Peter said: 'I have no silver or gold, but I will give you what I do have. In the name of Jesus Christ the Nazarene, get up and walk!' And catching him by the right hand he raised him. Instantly his feet and ankles grew strong, he leaped to his feet, started to walk, and accompanied them into the temple, walking, leaping, and praising God." That is recorded in the third chapter of the book of Acts: the second chapter tells the exciting story of the day of Pentecost, the day upon which the Holy Spirit was poured out upon the waiting church.

In the fourth chapter of the book of Acts we read words like these: "At their prayer the place of meeting was shaken, and they were all filled with the Holy Spirit, speaking God's word fearlessly; the apostles gave their testimony to the resurrection of the Lord Jesus with great power, and great grace was upon them all." And then the very next sentence reads like this: "Now there was but one heart and soul among the whole of the believers; not one of them considered anything his personal property, they shared all they had with one another. There was not a needy person among them." That was a high day for the church, a day of ecstasy. In their great spiritual mood narrow boundaries were forgotten by the Christians, and they held all their property in common. However, do not understand the writer as saying that this is the ideal settlement of the vexed property questions. He simply desires to point out that we have here two concurrent movements: a social or economic, and a spiritual movement; and that the social or economic movement grew out of and was supported by the spiritual

movement. And the two (Godward and manward) constitute the spirit of Christianity.

Just Criticism of the Church

And if we walk across the continent of the years that reach from the time of the apostles to our own time, we shall see marks everywhere of Christianity's vital and inexhaustible sympathy. It is evident that the spirit of Christianity is not always identical with the organized church. C. L. Brace, in his really wonderful history of humane progress,[1] with candor admits that at times the church is "filled with bigotry and hate; it implants persecution in Roman law; it encourages frightful religious wars; it opposes liberty of thought, and the investigation of science; its skirts are stained with the blood of the Inquisition, and wet with the tears of millions of victims of the slave-trade; it encourages war, and is often only an emblem of power and lust and ambition. Still, in every age were simple men and women . . . whose souls and lives were filled with the principles of this new faith. These gradually affected social habits and practises; sometimes changing them before they influenced legislation, sometimes by a favoring public accident being able first to reform laws and public officials; thus, day by day, by imperceptible steps purifying church, state, and people; gradually causing certain great abuses and wrongs to melt away before the fervency of their spirit, and the innocence and beneficence of their lives. These have been inspired by Christ."

The church, while it has not always measured up to its ideal, is the one organism in the world which

[1] *Gesta Christi*, 2.

has stood for the perpetuation of the influence of Christ. The person and teaching of Jesus are the great reservoir of life-giving water, and the church is a system of pipes and sluices distributing its flow among the arid wastes of humanity, and wherever it has been carried the desert has been made to blossom as the rose, and stunted growth has been coaxed into flower and fruitage. But there has been also a seepage and flow of the spirit of Christianity through the fissures and conduits of society which is beyond charting or measurement.

Testimony of History

Do we count those polished arts which have thawed out the ice-locked harbors of human feeling and subdued rude and boisterous minds as possessing any social value? Thev have been fostered and protected by the church. It would be exceedingly interesting to trace the history of these; but let us content ourselves with merely naming them. Do we think of music? The church has a whole galaxy of musicians whose names shine on the pages of history like stars blazing in the night. Call the roll: Auber and Balfe and Beethoven; Bellini and Cherubini and Clementi; Donizetti and Gluck and Gounod; Hayden and Liszt and Mozart; Mendelssohn and Rubinstein and Wagner.

The highest artists could not have lived without the religious genius and the religious fact. This is true in sculpture, in oil, in architecture, in literature, in poetry. But passing by these, we turn, rather, to some of the achievements of Christianity which the modern world looks upon as valuable in a social way.

Do we think of the democratic movement? Samuel George Smith [1] emphasizes forcibly the fact that Jesus is the author of the ideals of democracy, and that the church is the historic institution in securing their realization.

Care of the Poor

Do we think of the care of the poor? Mr. Lecky, in his discriminating *History of European Morals,* says: "Christianity for the first time made charity a rudimentary virtue." [2] The pages of Publius Victor describe the public buildings of Rome, and the Byzantine Chronicles picture the public edifices of Constantinople; but we scan the pages of both in vain to find the record of a single charitable institution. The Greeks had philosophy and refinement, but they opened no door of hope for the despairing; the Romans had power and boasted civilization, but they built no house of refuge for the outcast. They did not look up to God: naturally, they did not reach out to man. The first time a public collection was ever taken in the heathen world for a charitable purpose was when the Christians at Antioch forgot the uncharitable attitude of the poverty-stricken saints at Jerusalem and in the spirit of Christ sacrificed themselves for those whom they had never seen. From the alms distributed at the carved portals of churches have developed all our public and private charity.

Slavery

Do we think of the abolition of slavery? Surely there was a long stride taken in humane progress when

[1] In *Democracy and the Church.* [2] Vol. II, p. 84.

THE SWIMMING-POOL AT EPWORTH FRESH AIR FARM,
BAKERSTOWN, PA.

that " open sore of the world " was healed. And it is quite common to-day for men standing on the street corners to scout the idea of slavery having been abolished by moral strength. They say it was done purely as an economic evil. Let us see. When Paul went to Rome, nine out of every sixteen people he met on the streets of the eternal city were slaves. And the licentious practises and inhumanities of the slavery of that day beggar description. But Christianity taught that " God is no respecter of persons," that the master must recognize his slave as a brother and come with him to the table of the Lord. Then we find the church guarding the personality of the slave. A little later it proclaims that a slave entering the priesthood should be set free. Then it orders that the children of slave parents who had become Christian should be free, and that a child born in slavery, if held over the baptismal font, was, by that token, no longer a slave. Then the church prescribed that masters should celebrate the great Christian festivals, Christmas, Easter, and others, by liberating their slaves. There was progress, now hastened, now retarded, but ever looking to the end of slavery, until the discovery of America, and the profit of cotton-growing, and the dearth of spiritual life within the church hushed its voice of rebuke, and so prolonged the iniquitous traffic in human souls. But by and by when it was overthrown, Alexander Stevens, vice-president of the Southern Confederacy, who certainly ought to know something about the subject, declared that the institution of slavery was perfectly safe until the preachers dragged it into the pulpits. And he was right. Helm tells us that the time came when " every Methodist preacher was re-

garded as an abolition agent." [1] The same thing could be said of the other denominations. Witness the push given to the whole movement by men of such outstanding greatness as Henry Ward Beecher. So that we are speaking the words of sober truth when we say that it was the pulse-beat of Christianity's heart that shook the shackles from the wrists of the world's slaves.

The Child

Or do we think of concern and opportunities for the child? Perhaps we imagine that these have always existed. Yet when we read Latin literature—Pliny, for example—we find that the child had no standing at all in the eyes of the Roman law. We find allusions to the inhuman treatment accorded children. Poor parents systematically exposed their children, and rich people exposed deformed and crippled children. They would leave them out on the campus to be chilled by the cold night winds, or devoured by hungry dogs, or adopted by some passer-by—male children to be adopted for slavery, and female children for a life a thousand times worse than slavery. We are told that witches would split open the skulls and bones of little ones, to take out the brains and marrow for use in their superstitious practises. Moreover, the Roman father had absolute authority over his son: he could beat, bind, exile or sell him. He had power of life and death over him. Then the spirit of Christianity began to be felt. Its messengers told of the Babe born in the stable of the Bethlehem inn, and how the golden star shone and the angels sang at his birth. They

[1] *The Upward Path*, p. 232.

told how when he was grown to manhood he took a little child in his arms and prayed for it, and said that of such was the kingdom of heaven, and that any one who received one such little child in his name received him. Therefore, in less than three hundred years from the time Jesus had spoken these words in Palestine, we find his church in Rome ordering that clothing and food should be given to the child. In the year 325 of the Christian era, the church, meeting in the Council of Nice, laid the foundations of hospitals in the principal towns. Seventeen years later the Council of Vaison directed that abandoned little ones should be brought to the church, and there advertised at the public services; if no one laid claim to them, then the church should care for them. By the time another hundred years had passed, we find many of the churches having orphan or foundling refuges connected with them. From such humble but Christian beginnings as these have developed the long list of charities and the present-day social service for unfortunate children of every kind, the orphan, the blind, the deaf and dumb, the cripple and defective, the foundling and outcast, indeed, the whole of that crucial field in the modern social emphasis, child welfare.

Education

Do we think of education? Popular education, practically every one will admit, is one of the greatest blessings of the age. Does the church deserve any credit for it? The scoffer mixes a laugh with his emphatic negative. But let us look at the stubborn facts of history. There can be no question but that Christianity tends to open the intellect to truth. A

most superficial knowledge of the spread of Christianity convinces us that the church, by its translation of the Bible into the vernacular of different peoples, and by its study of languages and grammar thereto, has been the greatest power in the whole realm of literature.

Is it only a bit of interesting history, or can we find a deep symbolism in the fact that the first English book that ever appeared on the site of Pittsburgh was a volume of *sermons?* This book was carried by the French soldiers from the scene of Braddock's defeat, and given by them to James Smith, a captive in Fort Duquesne. Smith writes in his diary: "When I came into my lodgings I saw Russell's *Seven Sermons* which they had brought from the field of battle." It is also interesting to note that one of the first books ever published in Pittsburgh was "The A. B. C. with Shorter Catechism."

But to go back a little further: the Council of Vaison in 529 commanded the priests to receive the children into their houses and teach them to study, to attach themselves to holy books and to learn the law of God. The Synod of Orleans, two hundred and seventy years later, ordered that the priests, without pay, should hold schools in the villages and towns, that all the children entrusted to them might receive their first notion of letters. Again in 859 a Council decreed that public schools should be raised up everywhere, in order that the church of God might gather the double fruit of religion. And our modern public school goes back to two great words. The first of those words was spoken by Martin Luther, a man of so great spiritual passion that he prayed for three

hours a day, and then, in 1524, urged the German cities to provide municipal schools. The second word was spoken by those "religious fanatics" constituting the Massachusetts Theocracy of 1646, requiring every town in the colony containing fifty householders to establish a free public school to be maintained by a tax levied on local property. If we think of institutions of higher education, let us remember that practically all of the great old universities of Europe are but converted monasteries of the church. And in America, almost without exception, the famous old colleges and universities were founded by preachers or by other men and women possessed of religious zeal. For how many people out of the mighty West has H. Paul Douglass spoken when he says: "The doors of college classrooms bore the names of New England Churches that had furnished the desks at which we sat. Our library was the books of dead preachers." [1]

The Pittsburgh Academy was incorporated in February, 1787. Twenty-one men were named by the Legislature as trustees, six of whom were preachers. In 1819 the Pittsburgh Academy was merged under a new charter with the Western University of Pennsylvania (now the University of Pittsburgh). Note the religious make-up of the first faculty of the University: Rev. Robert Bruce, of the Associated Church (United Presbyterian) was the Principal; Rev. John Black, of the Reformed Church, was Professor of Ancient Languages; Rev. E. P. Swift, of the Presbyterian Church, was Professor of Moral Science; Rev. Joseph McElroy, of the Associate Reformed Church, was Professor of Rhetoric; Rev. Charles B.

[1] *The New Home Missions,* p. 27.

Maguire, of the Roman Catholic Church, was Professor of Modern Languages. Let us not forget, also, that a preacher, Rev. Jacob L. McKown, was the first principal of the Pittsburgh High School.[1]

Social By-products of the Evangelical Revival

Harry F. Ward, in his recent book, *Social Evangelism,* says: "The social awakening in the church is the culmination of evangelical Christianity, which replaced a formal intellectualism that had neither spiritual power nor ethical results.[2] Green, a highly discriminating historian, also writes: "One of the noblest results of the revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation, of the profligate and the poor. It was not until the Wesleyan impulse had done its work that the philanthropic impulse began." [3] Was Green justified in making this remark? Let us look for a while at that great movement started by Wesley. We talk of the blessings of a cheap press. For its beginnings we must go back to Wesley, whose Dictionaries, Histories, Grammars, and Tracts were written for the million—and not for pay. The social value of his tracts may be seen in such titles as "A Word to a Sabbath-Breaker," "A Word to a Drunkard," "A Word to a Smuggler." He was the founder of the "Strangers Friend Society," and his Orphan Houses were the germinant idea that has grown into much

[1] Chapman, *Old Pittsburgh Days.*
[2] *Social Evangelism,* p. 3.
[3] *History of the English People,* Vol. IV, p. 273.

of our modern philanthropy. We point with pride to our public libraries, but "Library Loans" were established by Wesley. He opened a free dispensary at the Foundry. He interested himself in law reform, describing a chancery bill as a "foul monster." The greatest moral, social, and economic movement of our day is the temperance reform—and John Wesley was its advocate before the days of total abstinence societies. And as early as 1797 we find the members of the Methodist Episcopal Conference of Virginia voting not only to abstain from all use of intoxicating liquors themselves but to try to get others to abstain. A little earlier in this chapter reference is made to the part that the church had in the abolition of slavery, and it was stated that there came a time when the church's voice of rebuke was hushed for a while. Then it was that Wesley threw himself with all his mighty energy into the cause of the slave. The last letter he ever wrote was to William Wilberforce encouraging him in his fight against slavery, "that execrable villainy which is the scandal of religion, of England, and of human nature." And he condemned American slavery as "the vilest that ever saw the sun." The Methodist revival started by him served as England's chief bulwark against French infidelity and revolutionary zeal. There probably is no institution of our day more freighted with social possibilities than the Sunday-school. Though its founding is commonly attributed to Robert Raikes, in 1783, yet, as Tyerman remarks, a young Methodist lady by the name of Hannah Ball had a Methodist Sunday-school at High Wycomb fourteen years before Robert Raikes opened his at Gloucester; and the first suggestion of the idea

that came to Raikes was from another Methodist, Sophia Cook. In 1784 Wesley wrote: "I find these schools springing up everywhere I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?"

The invention of the steam engine marshaled people into the wilderness of North America in annual hosts of hundreds of thousands. With the ever-shifting frontier went vices. There was often an appalling religious destitution. Most of the churches deserve great praise for the way in which they tried to meet the needs of the time. But in his justly famous history, *The Winning of the West,* Theodore Roosevelt says that the backwoodsmen "were not stirred to the depths of their natures till Methodism worked its way to the wilderness." [1] And again, after describing the heroic deeds of a man by the name of Mansker, whom he selects as a type of the frontiersmen, Mr. Roosevelt says: "Towards the close of his life, old Mansker, like many another fearless and ignorant backwoods fighter, became so much impressed by the fiery earnestness and zeal of the Methodists that he joined himself to them, and became a strong and helpful prop of the community whose first foundations he had helped to lay." [2] "Methodism with its 'lay ministry' and its 'itinerancy,' could alone afford the ministrations of religion to the overflowing population," says Abel Stevens; "it was to lay the moral foundations of many of the great states of the West." [3] "Peter

[1] Part I, p. 170.
[2] Part I, p. 195.
[3] *History of the Methodist Episcopal Church,* Vol. I, p. 17.

Cartwright flailing the rowdies of the Kentucky camp-meeting," says a strong Congregationalist writer, " was a symbol of men who must arise for all the higher constructive tasks of civilization." [1]

What Makes the Church Great

Surely what I have said up to this point is sufficient to show that the church constitutes a social technique of the highest order. " For every advance in religious belief," declared Giuseppe Mazzini, who certainly was not prone to eulogize the church, " we can point to a corresponding social advance in the history of humanity, while the only result you can show as a consequence of your doctrine of indifference in matters of religion is anarchy." [2]

Christianity has fulfilled a unique social function of the utmost value as a by-product of its religious life. The church is great because she has wrought a great work; but the credit and the glory belong not to us to-day, but to the church of yesterday, for we of to-day have only inherited a great past. And we cannot claim that we are great simply because great good was done in the past; but the church of to-day is great only as she possesses the passion that made the past.

The Modern Test

There is something significant about the change of front in the attack made on Christianity in recent years. Its enemies used to say: " The thing is a lie." But at present the strength of attack is: " The thing is not useful." They are bringing Christianity to the prag-

[1] H. Paul Douglass, in *New Home Missions,* p. 53.
[2] *Duties of Man,* p. 25.

matic test. Construction is the watchword of the hour. It is a proper watchword; it is a divine watchword. "Show us what you can do," is the demand of our time. In answer to this challenge, the physicist speaks from his laboratory and says: "Look at that fire flashing from under those wheels; see those photographs of stellar wonders invisible to the naked eye; sit down in comfort before this victrola and enjoy earth's matchless singers and incomparable orators; take down that telephone receiver and listen to a familiar voice from a distant city; press that electric button and summon to your service greater powers than ever answered Aladdin's Lamp; this is what we are doing." And then the biologist speaks from his laboratory, saying: "We are tracing out the secret sources of disease; we are conquering hydrophobia and diphtheria; we are overcoming the pestilence that walketh at noonday; thus we show you what we are doing." And then our age cries aloud: "O servants of Jesus, you claim that you serve a supernatural Master, and are believers in a supernatural religion; the only way to substantiate your claim is to produce supernatural results. Show us what you can do."

The church dare not ignore the challenge. Our theories have worth only as they save souls, homes, and communities. The church must become community-minded. The day is forever past for subtle distinctions and acrimonious ecclesiastical differences. We are living in an age of heart-breaking unrest. Yet the problem to-day is not a new one; but a continually recurring one. Each period in civilization has presented its own difficulties and its own spiritual needs; and each, in turn, beating its way back to the spirit

and teaching of Jesus, has found there that which answered the needs of the time—whether it was the period when the philosophical Greek mind met Hebrew story, and determined the place of Jesus in theology; or whether it was the age when establishing the organization of the church was the paramount interest; or whatever the need. Men in every age have turned to him who said: "I have come as light into the world," and they have discovered that that light is comprehensive, transmissible, ubiquitous.

The Present-day Program

The best social conditions, not the worst, give rise to the problem of social justice. The more prosperous and better educated the country, the more conspicuous is the social question. For then the spirit of Christianity has a better chance to make itself felt. The social question of the present day is shot through and through with an ethical passion. It is a manifestation of the moral life of the time. It is as though the Master's voice had been heard anew calling across the centuries: "It is not every one who says to me 'Lord, Lord!' who will get into the realm of heaven, but he who does the will of my Father in heaven." And we hear St. James, in his terse, emphatic style, urging: "My brothers, what is the use of any one declaring he has faith, if he has no deeds to show? Can his faith save him? Suppose some brother or sister is ill clad and short of daily food; if any of you says to them, 'Depart in peace! Get warm, get food,' without supplying their bodily needs, of what use is that? So faith, unless it has deeds, is dead in itself. Some one will object, 'And you claim to have faith!' Yes,

and I claim to have deeds as well. You show me your faith without any deeds, and I will show you by my deeds what faith is! You believe in one God? Well and good. So do the devils, and they shudder. But will you understand, you senseless fellow, that faith without deeds is dead?" And so the church is laying more and more emphasis upon deeds as the expression of its faith. But the demand of to-day is for justice rather than generosity; work rather than alms. We are to give, not so much a potion to deaden the pain for the moment as a remedy for the disease. We are to hunt out the causes of ill fortune. The hospice of the spirit of Christianity must ever offer shelter to the heart-broken and dispossessed.

Rejoicing in its social by-product, the church now becomes conscious of a social aim. The whole range of its social ideal has been summed up in the declaration or creed of the Federal Council of the Churches of Christ of America, quoted in Chapter III.[1]

A Needed Warning

How are we going to realize this ideal? A needed warning to our age is this, that if we emphasize the social side of Christianity to the neglect of the spiritual side, our best laid plans are doomed to failure. The exclamation of a French statesman in one of France's crises illustrates this point. Conditions in France were unquestionably bad. The aristocracy was arrogant, and the people were poor and hungry and desperate. The wiles of the nobles made wild the serfs. Then France started along the road of experiment in quest of happiness: the nobles who had fattened upon the

[1] See page 72.

toil of the peasants were bespoiled by the peasants; the thunder of platoon-musketry silenced the thunder of froth-eloquence; the streets of Paris that had been the empurpled thoroughfares of royalty became scarlet rivers of blood,—but the people were not happy. Then France tried every possible scheme of taxation and economic reform and political rule,—but still the people were not happy. Then the French philosophers sought to substitute what they were pleased to call "Reason" for God, and devised a week of ten days in order to be rid of the "sacred seven that points straight to heaven,"—but still the people were not happy. Then one day when the French Parliament was in session, and they anticipated riots in the streets of Paris, a man who had read the "Memorabilia of Jesus" rose and exclaimed: "What France needs is 30,000,000 Christians!" That proposition is self-evident. Just as the safety-valve of a steam engine automatically adjusts the pressure, so when any country's citizens have all become disciples of Christ every economic and social injustice will be automatically righted through law. Therefore, the true minister is the man who brings folks into the mood of God and holds them there. And God gives life, and thrusts redeemed individuals out to redeem institutions through light and life. For the gospel is a social gospel. Upon this, then, we must insist: social endeavor can be unfailingly sustained alone by the devotional, worshiping, evangelistic spirit. And we must not fail to accent that of which the ethical spirit is born.

Preserving the Balance

There must be a balance and blending of spiritual and social values. Social progress depends upon religious motive power; and the religious motive relies, for fulfilment, upon social consciousness, ideals, and conditions. The social progress has been slow and unsteady because the social goal has not been geared up hitherto with the power-generating capacity of religion. The message and program of the church must be rooted in and become the outgrowth of the field of consciousness of the masses of people.

All our fine-spun theories of social justice and economic righteousness and political purity will fall to the ground without the goad, the spur, the push of a great spiritual passion. There is dreadful peril that we become so busy attending to the things that ought to be done, that we have no time left to put fuel on the fires that keep alive these mighty hopes that make us Christian men.

There must be something pungent and vitalizing about the life of a true church. Salt that has lost its savor is trodden in the footpath. Leaven that has lost its power is unwholesome and disgusting. Seed that has lost its fertility means barren fields and starving populations. Water that has lost its heat is loathsome and nauseating. A church without enthusiasm is a church without God. The inworking of God gives a rush of spiritual sensibility, a glowing zeal, the power to boil. The frozen stream turns no mill; the motionless mill-wheel yields no flour. God in the church is the "fountain of living waters." No green scum gathers on these waters, but life and health and fruitfulness go where they go.

We have a well-knit organization. But there is danger that when we get a great number of buzzing wheels and a great number of connecting belts we mistake the noise of the moving machinery for the advancement of the kingdom of God. Christianity is not a question of mere metaphysics and theologies and ecclesiastical mechanisms. It is a question of the spirit, the heart, the inner life. "If any man hath not the Spirit of Christ, he is none of his." Therefore let the church develop an inner life so surging with spiritual power that its vast machinery shall be kept vital and productive.

When Jesus said: "Come to me, all who are laboring and burdened, and I will refresh you," he divided the whole human race into two classes: first,—all you who labor, toil, strain, after unrealized good; second,—all who are heavy laden with a burden of realized evil and sin. As to this second class, Bunyan's pilgrim with the heavy load upon his back is the type forever of the average man. But just now let us emphasize the class of those who are more conscious of the absence of goodness than of the presence of badness in their lives. How often we meet with people who are endeavoring to do social service work that is absolutely Christlike, while at the same time they reject the divine organism of Christ. Only the most lamentable failure can reward their labors. For any movement in order to succeed must have within it the driving power of great enthusiasm, and Jesus Christ is, on the one hand, the keeper of the flood-gates of enthusiasm, and on the other hand, he directs that flood into channels of worldly use and social transformation. It will be a great thing for some social reformers and their

work when they come to understand that the devotional, worshiping spirit is the inspiration of the ethical, serving spirit; that the upreach which links us to God through worship antedates the outreach which links us to man through service; that we do not climb from social service and deeds of philanthropy up to God, but that we climb from God down to social service and philanthropy. To all who labor after unrealized good, Christ gives his first invitation: "Come to me."

Christ's Method

Christ's method of transforming society was not the devising of a social system, but the quickening of single lives and the thrusting of these lives out to transform social institutions. He never pretended that he came to give form, but he declared: "I have come that they may have life and have it to the full." We need to learn what he knew, namely, that a change of external conditions will not bring about a change of the human heart. So many of our social ills proceed, not from social maladjustment, but from the misdirected but redeemable lives of human beings themselves. Hence, while we seek to create a new social environment for the masses, we will exhort the individual, with more conviction than ever before, to take up for himself the psalmist's prayer: "Create in me a clean heart, O God; and renew a right spirit within me." Jesus was always concerned about making men. Spiritual personality must be developed.

That is why we need to hammer away with the old evangelistic fervor for that least outworn of religious experiences, a thorough, conscious, personal conver-

A NOON-HOUR EVANGELISTIC MEETING IN ONE OF PITTSBURGH'S SHOPS

sion whereby God comes into control of one's life. But let us insist that when a man accepts Christ he accepts all the implications of the program of Christianity, both as to bulk and to complex relationship. He must offer himself as the bond-servant of Jesus Christ for the service of common life. Whatever else you may call it, that which begins and ends with a mere subjective experience is not worthy of the sacred name of religion.

The social ideal of Jesus is summed up in that phrase which he used over and over again: "The kingdom of heaven," or "the kingdom of God," and by it he described both a present and a future state, yet without inconsistency or confusion of thought. How? Because, as Professor Peabody says, "Jesus sees in the world the movement of the life of God on the souls of men. Whenever, then, this spirit of God finds welcome in a human life, there, immediately, unostentatiously, yet certainly, the kingdom of God has already come; and when at last that same spirit shall penetrate the whole world, then there will result a social future which language itself is hardly rich enough to describe."[1] That is, the kingdom of God is to be found in the gradually realized and finally perfected brotherhood of man.

Laying the Foundations of the "New City"

Jesus' ideals are practical. The kingdom of God, the "new city" can be established on earth. The seer saw the new city coming down out of heaven from God. God is the Author of the plan, the ideal; but we are the agents for the realization of the ideal.

[1] *Jesus Christ and the Social Question,* p. 100.

He is the Architect who designs and determines the kinds of stones that go into the foundation of the new city, but we must be the masons who, under his direction, lay these foundation-stones.

What are the foundation-stones which the seer saw: "The *foundation-stones* of the city-wall are adorned with all sorts of precious stones, the first foundation-stone being of jasper, the second of sapphire, the third of agate, the fourth of emerald, the fifth of onyx, the sixth of sardius, the seventh of chrysolite, the eighth of beryl, the ninth of topaz, the tenth of chrysoprase, the eleventh of jacinth, the twelfth of amethyst." [1]

It has seemed to the writer for a long time that there might be more suggestion in those stones than commentators, expositors, and Bible dictionaries have ever indicated. So, recently, he went on a long hunt to discover the symbolisms, and superstitions and curious lore that attached to precious stones among the ancients. It is not to be understood that all that he discovered was in the minds of the children of Israel when they saw the high priest's breastplate, nor yet in the mind of the early church when John described the foundation-stones of the new city. But, without question we are to build the new city upon certain fundamental truths; and, as we come to the close of this study, it is possible for us to find stimulating spiritual suggestion in the beliefs which the Orientals had in these precious stones. Let us look at them.

Jasper

The jasper is a dark green stone of crystalline brightness. Its green hue suggested its association

[1] Revelation xxi. 19, 20.

with the verdure of the fields. It was an easy step, then, to make it symbolize satisfaction. That is fundamental. All hunger must be satisfied. Famine, gaunt want, the pinch of poverty, the corroding fret of the underfed, must not be known in the new city. The cause of poverty, whether it be sin, indolence, unemployment, or the unjust distribution of the results of toil, must be done away. And let us not forget that Jesus proclaimed himself the true bread for spiritual satisfaction.

Sapphire

The sapphire, because of its bright blue color, like the pure sky, early came to be associated with heaven, and therefore was regarded as sacred. Some held the belief that fraud was banished from its presence. Thus it came to be the emblem of chastity. Once it was used as a test of virtue: it was supposed to change its hue if placed upon the bosom of one who had been unchaste. We must lay strong and well this foundation truth if we would transform Pittsburgh into the city of God. We must overcome the immoral inclinations and purposes in the human heart by having the individual prostrate himself before God, from whom he will receive a new nature. And we must demand that the commerce in vice shall be suppressed absolutely at once by due enforcement of adequate law.

Agate

The agate is a variegated chalcedony, having its colors arranged in stripes, or blended into clouds and mosses. I suppose it was because of this inner marking of the stone that caused the ancients to make it

stand for the flame of inner charity that gave food to the hungry, drink to the thirsty, companionship to the stranger, clothes to the naked, and visits to the sick and the prisoner. Cowper expresses it well:

"True charity, a plant divinely nursed,
Fed by the love from which it rose at first,
Thrives against hope, and, in the rudest scene,
Storms but enliven its unfading green;
Exuberant is the shadow it supplies,
Its fruit on earth, its growth above the skies."

Emerald

The Oriental emerald, which, of course, is the kind referred to here, is a dark green-colored variety of transparent corundum, and is very valuable. Among the ancients it was considered the revealer of truth, and later came to symbolize truth; perhaps, because it was the hardest mineral known to them. One thing is certain, if Pittsburgh is to become a new city it must rest securely upon the solid foundation of truth; for, as Cowper again says:

"Marble and recording brass decay,
And, like the 'graver's memory, pass away;
The works of man inherit, as is just,
Their author's frailty, and return to dust;
But truth divine forever stands secure,
Its head as guarded, as its base is sure;
Fixed in the rolling flood of endless years,
The pillar of the eternal plan appears;
The raving storm and dashing wave defies,
Built by that Architect who built the skies."

We must not tamper with truth in any form. We must encourage it in science, letters, art, and religion. No man must be permitted to defile it by interpreting it for selfish ends. And we must enthrone as King of our lives him who said: "I am the truth," even

Jesus Christ. He was the truth concerning man, revealing to us how wretchedly far short we fall of what we ought to be. And he was the truth concerning God, revealing his love that yearns to save us from ourselves and from our sins.

Sardonyx

The sardonyx is a chalcedony in parallel layers of different colors. In the early church it symbolized humility, it may be because no one layer of color was proud or assertive in its relation over the other colors. Be that as it may, humility is a fundamental virtue. Confucius said: "Humility is the solid foundation of all the virtues." John Ruskin declared: "I believe that the first test of a truly great man is humility." But what is humility? It is not meanness of spirit; not self-depreciating speech; not inverted pride; not cringing; not cowering; not bowing down. What is humility? Jesus said: "I have given you an example." What had he done? He had washed the feet of the disciples, the task usually alloted to the most menial of servants. Humility is willingness to serve; it is the key to the highest service; it gives service its true dignity; it glorifies all service. Sir Walter Scott says that the most beautiful scenery in Scotland is not in the Highlands nor yet in the Lowlands, but at the meeting of the two. And it is true in the new city where the path of lowly service becomes the highway of God.

Sardius

The sardius is a ruby-colored stone; and because it reminded Christians in the earlier days of the thumb-

nail which could be cut away without pain, they said that it denoted the death of Christ, which he freely offered of himself. In course of time, it came to stand for all sacrifice for the sake of others. Teachers of this principle are on every hand. The cluster of grapes is crushed to give the sweet juice. The flax is lost to give the linen. The forests are leveled to furnish our homes. The mountains are made barren to enrich the valleys. The soldier gives his life for a principle; the reformer for a cause; the poet for his song; the mother for her child. And yonder upon the crest of a barren Judæan hill, a thorn-crowned Sufferer abased himself that man might be exalted. It was he who said: "For their sakes I consecrate myself." This spirit of consecration for the sake of others must enter into the building of the new city.

Chrysolite

The chrysolite is an olive-green with the splendor of gold. The church Fathers said that it symbolized true spiritual preaching accompanied by miracles. Tradition assigned this stone to Bartholomew, because of the spiritual quality in his preaching. Let us not forget the tremendous importance of this in our modern social enthusiasm. We need such preaching as will be accompanied by miracles wrought in the individual, when the moral lepers are cleansed, spiritually blind eyes are opened, and the spiritually dead are raised to newness of life. After all, the life of a city is but a composite of the lives of the individuals in the city, and the chief factor in determining the life of every individual is his own heart. Good bricks alone do not constitute good houses; but good houses

cannot be built with bad bricks. Let us confess it: destitution of genuine religion (in somebody or somebodies) is largely the cause of the awful conditions we face. Our business is to bring it to those who lack it. Purely social work does not go far enough. It will never change a beneficiary into a benefactor. At the most it can be nothing more than a John the Baptist pointing the way to the Lamb of God that taketh away the sin of the world. For, while the souls of some are reached through their bodies, the bodies of all will be helped by supplying to their souls the elixir of life. The rough edges may be rubbed off a piece of iron ore, but at heart it is still base ore, with all its impurities. The only way to effect a real transformation is to subject it to the intense heat of the blast-furnace from whence the purified metal is brought forth prepared to be molded into any shape of beauty or usefulness.

Therefore, while we interest the boys in manual training, we must go further and introduce them to the Boy that worked in the carpenter's shop at Nazareth. Let us have shower-baths for them; but let us also seek to save them "by the washing of regeneration, and renewing of the Holy Spirit." Let us create a new environment for them, but let us remember that a new inner life is no less important. Let us give them clean garments, but let us also teach them to take up very earnestly for themselves the psalmist's prayer: "Purify me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Saint James says in his terse, emphatic style: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." If a spring of water is filled with filth and pollution,

those who use the water will not try to make it wholesome by drawing it in clean buckets. They will rather cleanse the spring itself. The heart is a fountain; if it be impure, then the life will be deadly. The only way to make pure the stream of life is to make pure the fountain whence it flows. A sunbeam goes down into a filthy gutter of a city street, and gets hold of a drop of stagnant water, and lifts it up higher and higher, and wafts it on, mile after mile, until at last in crystal beauty it lies upon some mountain's sun-kissed summit. But if we can induce the people among whom we work to bring their hearts to God for cleansing, a greater change will be wrought in them than is wrought in the drop of dirty water when it is glorified into the snowflake.

Beryl

Among the Egyptians and other ancient peoples there was a belief that if the sea-green beryl were worn it would produce friendship. Some thought that it would reconcile enemies. And along with these there was a general belief that it reawakened the love of married people. In the new city there will be a shifting back to the old emphasis on the importance of home life. The beryl occurs in hexagonal prisms. Did you ever see a scientist take a sunbeam and pass it through a prism, letting it fall upon a globe in which certain chemicals were mixed? And did you hear the sunbeam sing? Well, when honor falls upon a rightly ordered home, where parents and children are, the home life becomes an oratorio singing melodies and harmonies of fireside devotion and mutual service, sacrifice and sympathy. And we must insist upon

such housing conditions as will make the best home life possible.

Topaz

The characteristic color of the topaz is yellow, varying from canary to deep orange. So far as can be learned the only thing for which it stood in bygone days was righteousness. But that is enough. That is what God demands. Neither forms nor ceremonies nor gifts of intrinsic worth are acceptable to him without righteousness. "Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" The church of to-day must resent with passion any label that might ally it with any politico-economic school. But with the same passion it must attack causes, not symptoms. It must seek to give a remedy for the disease; not a potion to deaden the pain for the moment. It must demand industrial comradeship and cooperative intelligence. It must insist upon the adoption of Christ's one standard of greatness, which is to be found in service.

Chrysoprase

The somewhat pale apple-green chrysoprase stood, thought some writers in the early Christian church

who spiritualized everything, for the kingdom of Christ. Let us allow it so to stand. The new city is built upon the kingdom of Christ, and has that kingdom built into it. The brotherhood of man has now become a working basis. It is for us to realize this ideal.

Jacinth

The jacinth is an orange-colored stone. There used to be a superstition that the wearer of the jacinth was preserved from pestilence. Even so, the pestilence that walketh at noonday shall be banished from the new city. The inferno of every slum will be purified. It is time now for those who live out in the finer residential suburbs to get busy at this high task. For " none of us liveth to himself, and none dieth to himself." Charles Dickens uttered a great truth when he said, " There is not an atom of slime, not a cubic inch of pestilential gas, not any obscenity or degradation that belongs to those who live underground, but work their retribution upon all those who live in more highly favored surroundings." " None liveth to himself."

Amethyst

Nearly all the peoples of antiquity,—Babylonians, Egyptians, Romans,—held to the belief that the purple-hued amethyst was the cure of drunkenness, or that it defended the wearer from drunkenness. It is absolutely impossible to transform a modern city into the City of God without building into it the foundation virtue of temperance,—yea, more, the absolute prohibition of the liquor traffic. Oh, the untold woe and misery that drunkenness has cost! The economic waste, the social curse, the political menace! Children

robbed of all that is joyous and free, women loaded with burdens that crush them lower than the grave, men transformed into human derelicts and pariahs! Property destroyed, neighbors defrauded, quarrels engendered! The citizens degraded, the patriot defeated, the statesman dishonored, the legislator debased! The finer feelings blunted, the love of man stifled, human nature demonized, the body shattered, the reason dethroned, the soul poisoned and cut off from God and heaven! But in the new city the stream of desolation and death that flows from every brewery and distillery shall be dried up, and every saloon shall be demolished, and every drinking club and "fly-by-night" speak-easy and "white line" and "dope" joint where alcohol and drugs are obtained shall be driven into oblivion where they belong!

The Holy City

The city that is built upon these foundation-stones will, indeed, be a "holy city." God help us to lay them strong and deep into the Pittsburgh that is to be! For Pittsburgh has a soul life that cannot be satisfied with possessions, nor by eating, drinking, and being merry. It cannot be kept alive by any unlimited indulgence in things. The life of our city is *one,*—religious, moral, social, recreational, physical, and economic. Let us interpret all its life in terms of the Eternal.

APPENDIX

SOCIAL SERVICE AGENCIES[1]

Hospitals, Dispensaries, and Sanitariums

Allegheny County Hospital for the Insane
Allegheny Free Dispensary
Allegheny General Hospital
Braddock General Hospital
Children's Hospital of Pittsburgh
Columbia Hospital
Dental Dispensary of University of Pittsburgh
Dixmont Hospital for the Insane
Elizabeth Steel Magee Hospital
Eye and Ear Hospital
General and Emergency Hospital
Homeopathic Hospital
Homestead Hospital
Kingsley House Dispensary
Lincoln Memorial Hospital
Mercy Hospital
Montefiore Hospital
Municipal Hospital
Passavant Hospital
Pittsburgh Free Dispensary
Pittsburgh Hospital
Pittsburgh Maternity Dispensary
Presbyterian Hospital of Pittsburgh and Allegheny
Rosalia Maternity Hospital
St. Francis Hospital
St. John's Hospital
St. Joseph's Hospital
St. Margaret's Memorial Hospital
Sewickley Valley Hospital
South Side Hospital
State Tuberculosis Dispensary
Suburban General Hospital
Tuberculosis League of Pittsburgh
Tuberculosis League Babies Dispensary

[1] This list does not aim to include purely denominational agencies.

United Presbyterian Memorial Hospital for Children
United States Marine Hospital
Western Pennsylvania Hospital
Wilkinsburg Anti-Tuberculosis League

Social Settlement Houses

Improvement Settlement Industrial Branch
Irene Kaufmann Settlement
Kingsley House
Sarah Heinz House
Soho Baths Settlement House
Woods Run Settlement House

General Relief Societies

Allegheny Department Public Charities
Associated Charities of Pittsburgh
Children's Aid Society of Allegheny County
Children's Aid Society of Western Pennsylvania
Children's Home Society of Pennsylvania
Conference of Catholic Charities
Catholic Women's League
Colored Women's Relief Association
Council of Jewish Women's Labor Bureau
Department of Charities City of Pittsburgh
Federation of Jewish Philanthropies
Hospital Saturday and Sunday Association
Ladies' Relief Society of Allegheny
Pittsburgh and Allegheny Milk and Ice Association
Pittsburgh Association for the Improvement of the Condition of the Poor
Ohio Valley Relief Society
St. Vincent de Paul Society (Catholic)
Salvation Army
Seraphic Work of Charity
Sunshine Society
United Hebrew Relief Association
Volunteers of America
Western Pennsylvania Humane Society
Women's Christian Association of Pittsburgh and Allegheny

General Relief Homes

Allegheny County Home
Bethesda Home
Christian Home for Women
Curtis Home for Women

Florence Crittenton Home
Home of the Good Shepherd (Catholic)
Nazarene Home (Catholic)
Pittsburgh House of Shelter (Jewish)
Parting of the Ways Home
Providence Mission and Rescue Home
Shelter Home for Working Girls
Temporary Home for Women

Homes for Boys and Girls (Including Babies)

Allegheny County Industrial and Training School for Boys
Avery Trade School
Boys' Industrial Home of Western Pennsylvania.
Carmen Sylva Undenominational Industrial Home.
Children's Home of Pennsylvania
Coleman Home for Colored Boys
Davis Temporary Home for Colored Children
De Paul Institute for Deaf Mutes (Catholic)
Fairfax Baby Home
First Allegheny Temporary Home for Children
German Protestant Orphan Asylum
J. M. Gusky Orphanage and Home for Western Pennsylvania
Home for Colored Children
Industrial Home for Crippled Children
Home for the Friendless
Louise Home for Babies
Newsboys' Home
North Side Day Nursery and Temporary Home of the Methodist Episcopal Church Union
Passavant Memorial Home for Epileptics
Pittsburgh Home for Babies
Pittsburgh Home for Girls
Pittsburgh Sunshine Children's Home
Polish Orphan Asylum of the Holy Family (Catholic)
Protestant Home for Boys
Protestant Home Orphan Asylum of Pittsburgh and Allegheny
St. Joseph's Orphan Asylum (Catholic)
St. Joseph's Protectory for Homeless Boys (Catholic)
St. Peter's Orphan Home (Catholic)
Western Pennsylvania Institution for the Blind
Western Pennsylvania Institution for the Deaf and Dumb

Homes for Men and Women

Allegheny Widows Home Association
Beulah Home

German Protestant Home
Hamilton Methodist Episcopal Home for the Aged
Home for Aged and Infirm Colored Women
Home for Aged and Protestant Women
Home for Aged and Protestant Couples
Home of the Little Sisters of the Poor
Home for Widows and Orphans of Odd Fellows
Jewish Home for the Aged
Passavant Memorial Home for Epileptics
Protestant Home for Incurables
St. Barnabas Free Home

Summer Fresh Air Homes

Allegheny Fresh Air Home
Emma Farm
Epworth Fresh Air Home
Lillian Home
Oakmont Fresh Air Home
Rosedale Home
Sewickley Fresh Air Home
Working Girls' Vacation Home

Note: A complete directory of the Philanthropic, Charitable, and Civic Agencies of the City of Pittsburgh may be obtained from the Executive Secretary of the Pittsburgh Council of Churches of Christ, or direct from the compilers, Kingsley House Association, Pittsburgh.

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